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JANUARY, 1950

SOCIAL ORDER

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Leo C. Brown
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Joseph A. Roeder
- ▶ Guide to Papal Documents
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SOCIAL ORDER

Vol. III

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... just a few things:

THERE SHOULD BE A third article to accompany the two by Father Brown and Mr. Roeder in this issue. Father Brown's article, "Toward Industrial Peace," emphasizes the lack of status and sense of achievement which cause much worker dissatisfaction today; he contrasts our modern industrial disorganization with the sense of place and of community experienced by workers in colonial America. Mr. Roeder, who is an expert consultant on profit-sharing, indicates one kind of economic integration which can help to improve morale not only by giving workers a richer money stake in business, but a true sense of participation.

The third article should point out in some detail how profit-sharing gives this one kind of integration, economic participation in profits. It should point out the effect that such participation can have upon the attitude of workers toward efficiency and quality in production. Such an article might also say that further improvement can be achieved by giving workers direct (or indirect) participation in administrative decisions. Unfortunately we don't have the article, so you will have to make the connection yourself.

The two articles we print here are symptoms of the great movement of thought and decision that is seething throughout the American economy today. They are of a piece with the rapid growth of the Council of Profit Sharing Industries, which held its second annual conference in New York, December 1 and 2, with the forthcoming code for industry mentioned last month, with the recent turn taken by

such significant publications as the *Harvard Business Review* and *Fortune*, and tremendous advance inaugurated by Bethlehem Steel in accepting a pension formula.

THE ARTICLE ON the racial problem in Brazil makes the interesting point that the problem there is at present not so much a question of differences of race as of class. This is not true in the United States, where the injustices done to the Negro are largely a matter of racial prejudice. Yet it must be remembered that the symposium on the vicious circle, published in the September, 1949, issue of SOCIAL ORDER pointed out that any improvement of class will help to reduce racial prejudice.

THE CODE OF principles for industrialists to be published by Prentice-Hall has now been issued. It is called *Human Relations in Modern American Business*. Father Brown will review it for SOCIAL ORDER soon.

WORK FOR THE REFORM of social order is not the major interest of Jesuits nor is it an end in itself. Right social order is the atmosphere in which men can best perfect themselves and glorify God; it is also the order which leads most surely, we hope, to the kingdom of God. All history is working not only toward a human, temporal consummation, but also toward the second coming. At the present time there is a tremendous amount of interest in the progress of the world toward the kingdom, in the *theology of history*. In

order to understand this whole movement and its contemporary discussion better, I hope to have an article soon which will discuss compendiously the basic ideas of the theology of history. There will also be a review next month of a book which touches on this topic.

•

AT THE CONCLUSION of his article on the social possibilities of the Sodality, which is printed in this issue, Mr. Mulhern asks a number of interesting questions and proposes that SOCIAL ORDER continue the discussion. One of his colleagues at West Baden, Mr. Joseph F. Scharf, has already accepted the invitation and is at work on a sequel. It is likely that Sodality academies in other theologates will be interested in contributing suggestions about how the Sodality has been or can be used as a medium of Christian social indoctrination or action.

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A CATHOLIC LAYMAN to whom the country owes more, probably, than to anyone else for the present extra-

ordinary developments toward better worker-management relations is Mr. H. C. Nicholas, president of the Quality Castings Company, Orrville, Ohio, and founder and chairman of the Council of Profit Sharing Industries. Reference to the annual meeting of the Council is made in "Trends" of this issue. Unfortunately Mr. Nicholas could not be present at the meeting. He is seriously and dangerously ill. Your prayers for this splendid Catholic layman are urgently requested.

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THE FIRST MAJOR publication sponsored by the Institute of Social Science has been issued. It is *Labor Relations in the New York Rapid Transit Systems — 1904-1944*. At the present moment Father Philip Carey, director of the Xavier Institute of Industrial Relations, is preparing a review of the book, which will appear soon in SOCIAL ORDER. Father McGinley is now director of the department of social sciences at the Ateneo de Manila.

F. J. C., S.J.

The National Director of I. S. O. points to industrial disorganization which deprives workers of social status and urges the restoration of a consciousness of community to industry.

TOWARD INDUSTRIAL PEACE

Place of Cooperation in Industrial Organization

Leo C. Brown, S.J.

I. S. O.

AS THIS is being written we are experiencing strikes in coal and steel which already are curtailing production in many industries and if continued will gradually paralyze the economy. Fortunately there now are signs which point to an early settlement of these disputes. Most probably before this appears in print these strikes will be history and will continue to interest — apart from those intimately affected—only students of labor relations who will ask why they occurred and how to prevent their repetition.

Why did they occur? Analyses will offer a variety of explanations—emphasizing the economic issues, or the inadequacy of negotiators, or the effect of political considerations on union policy, or the intrusion of financial interests on management representatives. Such explanation, in terms of proximate causes, are adequate when we look at each strike in isolation. But they do not explain the recurrent phenomenon of industrial strife, which has come to be characteristic of contemporary free society.

Social Disorganization

Thoughtful observers are insisting that strikes more and more are symptoms, not the disease. They are saying

that strikes are not occasional breakdowns in normally sound employer-employee relationships, but cumulative proof of a basic social disorganization. Elton Mayo in *Social Problems of an Industrial Civilization*, speaking in a broader context, says:

It is unfortunately completely characteristic of individual societies we know that various groups when formed are not eager to cooperate whole-heartedly with other groups. On the contrary their attitude is usually that of wariness or hostility. It is by this road that a society sinks into a condition of *stasis* — a confused struggle of pressure groups, power blocks which . . . heralds the approach of disaster (pp. 7-8).

Some readers may reject this dire warning. But they must admit that industrial society has not achieved *spontaneous* cooperation among its members. Mayo in his analysis emphasizes our failure to have developed skills for dealing with social situations side-by-side with our mechanical and technical progress. But is it a matter only of lack of skill in cooperation? Is there not a more fundamental want of willingness or will to cooperate?

Individualism vs. Community

Here is the paradox. Cooperation is more essential to industrial processes today than at any other time in modern

history. The modern economy is based upon division of labor and diversification of functions. The system is a unity, interlocking and interdependent. Yet we profess to erect industrial organization on an individualism and self-interest which obscures (if it does not deny) all community of interests and essential interdependence among members of industrial society.

Self-interest is a powerful incentive to economic activity. But individualism as a principle of economic organization is centrifugal and suicidal. Economic welfare is not the product of self-sustaining Robinson Crusoes; it is achieved through and dependent upon cooperation with others.

Cooperation Needed

Individualism pictures society as a disorganized horde. Applied to the employer-employee relation, it would reduce it to a mere exchange — as casual and as transitory as the purchase of a newspaper. It bases their association on the contacts of the market and emphasizes diversity of interests—the contest of the buyer and seller over price. Employer and employee do exchange: for money, work; for work, a wage. In this area their interests diverge, and may conflict. But to portray this aspect as the whole or even as the dominant characteristic of the relationship is a gross travesty. Employer and employees are partners in a cooperative enterprise upon which both depend. They are yoked in a community of interests and activity in the production of wealth which anticipates, and today overshadows, any conflict about its distribution. In a very real sense they are in the same boat which will reach harbor only if both pull at the oars. But we have attempted to organize activity in the boat on a principle which denies interdependence among its occupants or their joint dependence on the craft.

Modern industrial society clearly lacks an operation consciousness of community. It fails even to recognize and utilize—when it should prize and foster—the cohesive forces inherent in the community of interests and activity among social groups. As a result the collaboration which we do achieve is almost wholly external. It lacks the will and internal consent of genuine cooperation. Because it is external, as the power of pressure and private interest groups grows, we shall resort to increased compulsion. The police power of the State will be relied upon to yoke in industrial activity the collaborators whom a desire and will to cooperate have failed to unite.

II

The failure to premise industrial organization on cooperation and a consciousness of community makes it defective in two ways: 1. Industrial organization is centrifugal and unstable because it fails to recognize and use the cohesive forces of social interdependence. 2. It does not satisfy the human need for social participation and contribution.

The fact that man is a social being implies much more than mere capacity for social activity. It means that man needs society. It means that he has been fashioned for cooperation with others and normally perfects himself through such cooperation. This admission that man needs society is not, as some would make it, a disparagement of man. It is not a confession that man is a weakling looking for the crutch which society supplies. Man's need to participate in, to belong, and to contribute to society is analogous to his need of light. Man can live in darkness but his life would be a stunted and stumbling existence. Light is the medium which broadens and enriches his living. Similarly society makes possible human achievements far be

yond the reach of isolated effort. It is necessary for the full development of human capacities.

Contrast with Past

It is easy to view simpler societies of the past through a haze of romanticism which highlights their virtues and obscures their defects. But these simpler societies, with their highly developed sense of community, met man's need for achievement and social participation much more adequately than our own.

In the Colonial American or the English village before the Industrial Revolution the workman had deep roots in the community of which he was part. From earliest youth he prepared for the place he would hold in the industrial society. He acquired a skill which once learned had economic value for a lifetime. His task was clearly related to function: the miller ground corn, the cordwainer stitched shoes, the weaver made cloth, the tailor fashioned garments. Work was meaningful in itself and was a definite and evident service to the community. In such a community the workman clearly and confidently "belonged." Mechanical skill carried its measure of prestige. The village blacksmith was important, not because children paused under the chestnut tree to admire his bulging muscles or to watch the sparks fly, but because he kept the wheels of industry turning, few as they may have been. Millers and Smiths have names because it was simple to identify their ancestors by their trades. But the trade could name the man only because everybody knew the miller and the smith. They were "somebody" in their communities. In such communities economic motivation was always important, but it was strengthened by the social satisfactions

which the sense of cooperation and community supplied.

Today Workers Rootless

Compared with the mechanic in these simpler societies the modern workman is rootless. Today a trade does not give direct title to status in the producing community. Such status is normally acquired by employment with a business enterprise. The workman's association with enterprise is essentially unstable. Until a fairly recent date he might have been dismissed by a subordinate supervisor for trivial reasons. Now improved personnel policies and seniority rules give older workmen preferred tenure. But a high proportion of the work force in any establishment (for reasons beyond the control of management) may be confronted with layoff at any time. As a consequence many workmen feel no sense of continuous association or community of interest with the economic activity which provides their income.

This rootlessness is not merely the result of insecurity. It also reflects an inadequate sense of contribution and place in society. Today's shoemaker does not make boots for Tom Miller down by the dam, or John Smith at the fork of the road. He has a clock number. He works at a numbered station, in a numbered department. He is unimpressed by the importance or necessity of his contribution to society. He does not make shoes for some recognizable member of his community; he is "toe trimming," or "last pulling," or "insole tacking," for 30 points a case. The circumstances of his employment strongly suggest that he is as replaceable as any of the particular shoe parts he handles—much less indispensable than the machine he operates. The human satisfactions of recognizable and significant participation in social activity are weak, if not wholly lacking.

Universal Trait Today

This sense of rootlessness among modern workmen differs in depth from industry to industry. It is less noticeable, for example, among the operating crafts of a railroad where the work performed is obviously meaningful and important. It is more noticeable in mass-production industries where division of labor binds the workman to an arid and minute routine. But it is sufficiently characteristic of modern society as a whole to constitute a definite pathology.

Today, as we have said, place in the producing community is dependent upon place in some business enterprise. Where men do not belong, or feel that they do not belong, to the enterprise with which they are associated, it is difficult for them to experience a vital sense of belonging to the community at large. But the need for social participation is such that men must form groups. Because a spirit of cooperation and consciousness of community is weak or absent the organizations which emerge will mirror narrow group interests. The conflict of interests, mentioned on page four, has been so emphasized that conflicting attitudes are almost inevitable. Many of them will emerge as a combative organization against some other group or interest. Democratic life will cease to be an effective daily participation in community activity. It will degenerate into annual or quadrennial attempts of private-interest to capture political power *for use against* other interest groups.

III

The intrinsic problem of achieving sustained and spontaneous cooperation in modern industrial society is unquestionably greater than in the simpler societies of which we spoke. The rapidity and frequency of change, the size

of individual enterprises and the vast extent of their markets make it difficult to recognize social interdependence and to create those social ties which transform large groups into a community. But the problem has been intensified by the social philosophy which prevailed during the greater part of the period when modern industry was developing. That philosophy relied wholly on the economic motive. Self-interest was relied upon to spur the individual producer to maximum effort, while the competition among producers would protect the community from exploitation. Thus, self-interest policed by competition would give the community the best utilization of its human and material resources. It would insure the greatest possible measure of material welfare. Such a philosophy was not interested in fashioning a social structure which would promote cooperation through rapidly changing industrial conditions. Instead, it fostered habits of thought which render us unprepared for dealing with the problems of social organization. We simply assume that there is something economically irrational in thinking of cooperation as a basic organizing principle for industrial society.

Bargaining Fosters Conflict

This is nowhere more clearly illustrated than in our thinking about collective bargaining. Stripped of metaphor, contemporary collective bargaining is a contest. The result of bargaining depends upon relative power: the power of the employer to inflict loss on the workmen, or the power of the workmen to injure the employer. The more realistic economic discussions illustrate the point by the use of a diagram: the employer's "concession curve" moves upward from the left, the union's "resistance curve" moves downward. When there is perfect knowledge on both sides the bargain will be struck where the curves inter-

sect. Because this diagram portrays what has been in great part the naked truth of the matter, it has been necessary to equalize bargaining power in order that the workers, who for generations were disorganized and unequal in the combat with the employer, may have strength to force a fair bargain.

I do not want to be misunderstood. With things as they are, the laws fostering union organization were necessary. There is little doubt that without strong unions the mass of wage earners would live and work in intolerable conditions. Nor do I want to suggest that I am opposed to representation of employees through their own organic groups. Such representation leads to conferences between groups and conferences can lead to exchange of information, adaption, and even cooperation. What I am suggesting is that the philosophy of collective bargaining falls short. It proposes merely to create equal sides to guarantee a fair fight. It makes the collective agreement a truce in a continuing struggle. If collective bargaining is to be fruitful it must be thought of as a method of organizing for cooperative and contributive participation in a functional whole.

An example may clarify what I have been saying. Recent discussions of collective bargaining speak of labor's right to share in management or of unions' challenge to management's control as though the management of business were a cake which when shared deprives one side of what the other gets. Whatever the union gains, management loses.

The notion is false and dangerous.¹ Workmen can share no power of management except in the areas where they have capacity. Power, without capacity of exercising power, is an empty and meaningless concept. But

where unions have capacity, their participation should deprive management of no power it now possesses. "Sharing" becomes a method of tapping the unrealized and unutilized ingenuity of the work force. The coordinated and cooperating union of the two powers should create a greater functional total.

IV

Our major problem is not the devising of blueprints to illustrate how a cooperative society would look in another industrial atmosphere. It is restoration of a consciousness of community and of a conviction that society must organize for cooperation. Fortunately a shift in this direction is apparent in much contemporary writing. Mayo and his associates at Harvard have shown the need of social participation by the working force and the failure of industry to provide it. Recent discussions in economic and business periodicals are frankly admitting management's responsibility to employees and to the community, as well as past failure to assume those responsibilities. Recently a writer in a magazine which is obviously edited for business leaders told his readers:

The more labor relations are studied, the more evident it becomes that the ultimate answers are to be found in a real participation of the employee in the destiny of the business.... Only the personal participation of the employee in both the profits and that part of management which has to do with production can evoke from him the kind of dynamic cooperation that the enterprise system now needs. (Russell W. Davenport, "The Greatest Opportunity on Earth," *Fortune*, October, 1949, page 202.)

Business and labor leaders are far from accepting the philosophy expressed by Mr. H. C. Nicholas in a recent address as President of the Council of Profit Sharing Industries. But the fact that he was heard with interest and respect is indicative of

¹ These ideas are developed with considerable insight by Mary Parker Follet, *Dynamic Administration*, "Power," p. 95ff.

marked change in our thinking. He said:

We must fully realize our economic responsibility, as well as our moral obligations, in these ways:

1. Management must assume its responsibility for the *security* of its employees and should be more than willing to be most generous in return for good employee effort. Result: *high employee earnings*.
2. Employees must be concerned about the *security* of the company by whom they are employed and must be most willing

to put forth good effort in return for generous earnings. Result: *plant efficiency*.

3. Management and employees must be concerned about the *security* of their customers. They must be desirous of furnishing the highest quality product at prices that are based on normal cost, plus a fair margin of profit. Result: *low prices*.
4. Management, employees, and consumers must all be greatly concerned about the economic *security* of our country. Result: *security in free government by and for a free and secure people*.

Our Secular World

There is a world of difference between the city-state of the ancients, the Christian communities of the Middle Ages, and the states and cities in which we live. The communities of modern times are neither religiously pagan nor Christian; they are decidedly secular, i. e., secularized, and only so far, by derivation, are they still Christian.

The old churches of modern cities are no longer the outstanding centers of the communal life but strange islands immersed in the business centers. In our modern world everything is more or less Christian and, at the same time, un-Christian: the first if measured by the standard of antiquity, the second if measured by the standard of genuine Christianity. The modern world is as Christian as it is un-Christian because it is the outcome of an age-long process of secularization.

Compared with the pagan world before Christ, which was in all its aspects religious and superstitious and therefore a suitable object of Christian apologetics, our modern world is worldly and irreligious and yet dependent on the Christian creed from which it is emancipated. The ambition to be "creative" and the striving for a future fulfillment reflect the faith in creation and consummation, even when these are held to be irrelevant myths.

KARL LÖWITH
Meaning in History

Mr. Roeder, a Loyola University alumnus and a Chicago profit-sharing consultant, outlines a profit-sharing system and shows the material and spiritual benefits that workers realize.

PROFIT-SHARING FOR INDUSTRY

Rich Benefits for Workers

Joseph A. Roeder
Chicago, Illinois

More than 100 years ago Victor Hugo wrote the following:

"The Misery of a Child is interesting to its Mother.

The Misery of a young Man is interesting to a Woman;

But, the Misery of an *Old Man* is interesting to no one."

How true that has held for over 100 years; but, what has been done about it?

Books are still being written—yes, volumes—and political, industrial and labor leaders continue to search for a proper formula to assure greater security for all in old age, and thereby remove the worries and insecurities of the time when an "Old Man" can no longer continue with his work. Since September 10th of this year, when the President's fact-finding board recommended pensions in the steel industry, pattern makers for American business are searching for constructive methods to meet this apparent moral obligation.

I believe worry over the future with fear of being unable to provide properly for one's self, or his family, in old age often prevents or undoes the success a worker might have attained. The worst sorrows in life are not in its losses and misfortunes but in its fears.

When workers lose their sense of security and fall into a state of perpetual doubt concerning the uncertainties of life, they work without bringing a spirit of cooperation to their efforts.

Security Important

Everyone of us possesses the natural desire for security. We do not like to think that we might some day be without the common comforts of life, or that we might reach old age with an insufficient income. Every worker has the unquestionable right to acquire or achieve economic independence. Worthy and sincere workers are ever grateful for opportunities to advance their personal status and will prove their gratitude by being responsible for the fulfillment of their obligations.

Millions of workers are employed today at fixed wages or salaries with no direct stake in the success of their organization. Thus disengaged from the profit motive these workers naturally develop an indifferent attitude toward their jobs and toward capital in general. No one can calculate the cost of all the strife and antagonism from this cross-purpose employment, and I feel that this might have all been avoided at its very inception by intelligent and equitable sharing of profits

with the workers.

Some employers contend that it is not a moral obligation to provide for the security of the workers at time of old age, holding that it is something for individual adjustment and that they are not obligated to save an employee from being a spendthrift. Well enough, but what on the one hand is an individual case becomes a group problem when we find the weakness in the vast majority of the individuals. No, it may not be a moral responsibility on the employer, but, as probably the greatest single cause of group worry and mass unrest, insecurity soon becomes a big cloud on the national and industrial horizon.

Government's Effort

The matter of protective reserves for the vast army of workers is basically our most pressing problem of today. The urge for some solution produced the Federal Social Security Act, which in principle cannot be criticized but which accomplishes only part of the required objective.

Industry heretofore has exerted much effort and initiated plans for encouraging saving of money by employees, which were experimental and without proper foundation. They lacked that something which creates a holding force or unity of common interest, which I call *cohesiveness*. Bob-tailed plans, without vested rights and without benefits before a worker reaches the retirement age, were merely "grants to subjects" to pacify them and not a recognized right or a reward for extra service.

I would like to see our national leaders in the economic field come out at this time for private-enterprise profit sharing as a means of merging the interests of labor and capital, and I believe it could be done without alienating anyone. When Congress is considering the expansion of government social security with increased benefits

for all, the time has arrived for the big three—Government, Industry and Labor—to join in a thorough, unbiased, unprejudiced investigation of profit sharing to see if this form of providing security is not the answer to the complexity of the whole pension or security problem. Many leaders of today believe it is the answer.

Reduces Conflict

Profit sharing in general includes a vast variety of plans and measures designed to bring labor and capital closer together, or, shall we say, less widely apart. There is a difference. They have, as a rule, not been closely together—they have been pretty far apart.

In the very early profit sharing plans there had been enough trial and error to create a scientific, factual basis, at least of things that would not work (because they were only partly right), and sometimes the reasons for failure were fairly manifest. The great percentage of failures in the earlier plans slowed up but never extinguished the development of the idea, which kept springing up in new forms. Today we are able to present formulas, which are not based on theory but on thirty years of successful and practical operation. This formula consists in a trinity of principles, which I designate as follows:

1. **SAVINGS.** Under which the employee contributes a definite percentage of his wage or salary, varying from 2% to 5%, with a limitation of \$250.00 annually, being figured as 5% on the first \$5,000.00 of such earnings. This establishes the employee's participation and partnership in the plan.

2. **PROFIT SHARING.** Whereby the Company agrees to contribute a certain percentage of its earnings to the plan, adjusted to its conditions and requirements.

3. **RETIREMENT BENEFITS.** These

joint contributions to the plan accumulate in an inviolate Trust, which is controlled, invested and administered by a joint committee from management and labor, not to be distributed or paid out until the employee reaches the retirement age, unless death or disability intervenes. In this event the full accumulated credit becomes due and payable, with the further provision of increased *vested rights* with each year of service, payable after voluntary resignation or dismissal before date of retirement.

New Approach

While none of these component parts or principles in this formula is new, there is something new in the plan, and that is the combining or consolidation of the three. The employee contributes a reasonable saving from his earnings, the company shares its profits, and the joint contributions steadily accumulate in a trust which should insure comfortable security at age of retirement.

I might dwell here long enough to call attention to the fact that the Company contribution to the plan is related to company profits, which are, in turn, related to the efficiency of the operation and to volume of sales. Profit sharers, therefore, have an added incentive to aid in reducing waste, to help develop better methods, and to bend every effort toward continuing to produce that top quality in the product for which the company is known and which is the foundation for greater sales volume and greater profits.

Can Be Varied

The elasticity and flexibility of the plan permits of modifications to meet varying situations, and I believe the plan can be "tailored" to meet most requirements. Here are its main features:

It establishes a voluntary agreement by virtue of which the eligible em-

ployees will receive a share *fixed beforehand* in the net profits of the Company. It forms a trust to receive such distributions from the Company, and operates it in such a way as to assure the safety of the principal with a return of interest large enough to offer the proper incentive to employees. Therefore, the company's contribution to the trust fund is based on a positive binding contract between the company and its employees, so that the company's contribution to the fund is not an illusory donation.

The trust agreement is between three parties:

1. The eligible employees of the company, parties of the first part;
2. The company, as party of the second part; and
3. An individual, or trust company, party of the third part.

Provisions of Plan

Each employee, as he becomes eligible to participate in the plan, and comes under it, signs a form of acceptance of the trust agreement, which adds him to the parties of the first part, and so he is bound by the same agreement.

The name of the plan is relatively unimportant and has no particular bearing on its functions. It is usually referred to as the "Employees' Savings and Profit Sharing Fund" or the "Employees Savings and Retirement Fund."

Employees who have been in continuous employment with the company for a period of two years become eligible to participate in the plan on the first of the month immediately following the second anniversary of such employment. The eligibility requirement in some plans have been lowered to one year, while in others it is as high as three full calendar years.

In some plans a special provision is made for charter members, who become eligible at the inception of the plan, enabling them to participate for at least 10, 15, or 20 years from that

date, without regard to age and regardless of the fact that the retirement age may have been exceeded.

Employee Contributions

The trust agreement makes it obligatory for each eligible employee to contribute not less than 2% and not more than 5% of his wage or salary, which is deducted from his periodical pay-check. To prevent high salaried employees and officers from participating in the plan too disproportionately and to guard the main interest of protecting the rank and file, most plans provide that no eligible employee shall be permitted to contribute more than \$250.00 annually, being figured as 5% on the first \$5,000.00 of earnings. In some plans this limitation is fixed at \$200.00, while in others it runs as high as \$300.00. There are very few plans without a limitation on employee contributions.

In establishing the company's contribution to the plan, any formula which makes a definite reasonable commitment would probably be acceptable to the Internal Revenue Department for its qualifications. The extent to which profits will be shared with the employees depends, of course, upon the attitude and generosity of management and the stockholders. There are plans in operation today in which the company contributes only 5% of its net operating profits before Federal income tax; there are others in which the contribution amounts to as much as 25%. For income tax deduction purpose, however, the company contribution is limited to 15% of the annual compensation of employees covered by the plan.

Qualifications

A formula, calling for the company contribution to the plan, after a certain percentage is earned on the net worth of the company, or after certain dividends are returned to the stockholders,

is common among some plans of today. I believe, however, that a profit sharing plan should apply to profits before Federal taxes and dividends to stockholders. The average plan should call for a division of the net operating profits and not be limited to profits in excess of a certain amount.

On this particular point, I want to emphasize the importance of establishing absolute confidence on the part of the workers that they are getting a "square deal" and a just return through the medium of the plan. Nothing pays better than the confidence of workers who know they are getting a "square deal." The formula for the company contribution should not be complicated and should be based on simple methods of calculation, so that the workers can easily tell what they have coming.

The contribution, which the company makes to the plan is regarded as an expense of operation and may be so set up in its corporate income tax return to the Government.

Proportioned to Worker Share

The formula of the plan for distributing the company's contribution to the plan among its participants is not governed by a hard, fast or set rule. In most plans it is distributed by crediting to each participant his proportionate share, equal to the ratio of his contribution to the aggregate contributions of all participants during the year for which the company contribution is made.

Then, too, the company's contribution to the plan may be divided on a basis of salary and years of service with the company. Point credits may be given for a certain unit of salary or wage and for years of continued service.

The first method of allocation divides the company contribution more evenly, while the latter formula places a premium on years of service.

The money contributed to the plan by the workers and interest actually

earned on it should always be kept in investments approved for trust investments by the state. Therefore, the workers' contributions to the plan are usually kept in government or municipal bonds, because here the emphasis must be definitely on the safeguarding of the workers' savings.

Company's Contribution

The money, contributed by the company to the plan and interest actually earned on it may be invested in Government, municipal, corporate or public service corporation bonds, in good preferred stocks, in first mortgages on real estate, and in securities of the contributing company.

The net earnings of the trust fund under the plan are prorated at the end of each year and credited to the individual participants in proportion to their respective interests in the fund at the beginning of each current year.

The title to the property of the fund rests absolutely in the trustee, who administers the fund with the aid of an advisory committee, usually consisting of two members, selected by the company from management, and two members, elected by the rank and file participants of the fund. The trustee, of course, is always a member of the advisory committee, and acts as chairman at its meetings.

The trustee may be an individual, usually the head of the company, or a banking institution or commercial trust company.

Fosters Cooperation

With the individual trusteeship you have a board consisting entirely of employees of the company, and this arrangement should immediately suggest to everyone the partnership idea in administration and management of the plan. Good, honest partners, seeking a joint welfare, as they do under this plan, will have no need to "bargain," "arbitrate" or to appoint a "grievance committee." These men

should, and will, advise with each other for the common good of all.

Let us pause for a moment and ask. "What is capital?" Is it not the "stored-up" labor of yesterday? Therefore, when we say capital opposes labor, or labor fights capital, do we not say "labor of yesterday opposes labor of today?" To my way of thinking, there is no more good to be derived from a conflict of these *common interests* than a fight between our army and navy to prove the point of superiority.

In the former, the buying public usually suffers, while in the latter, the defeat of either unit would greatly weaken the defensive strength of our nation.

The individual trustee and all members of the advisory committee serve without compensation, but they may from time to time employ whatever legal, accounting and clerical help in the administration of the plan, they find necessary.

Retirement

The retirement age, under most plans, is set at 65 years, with variations of 65 years for male employees and 60 for female employees. Some industries retire their employees at age 60 for men and 55 for women. Optional retirement features are written into many plans, such as, "after 20 years of service and age 50."

With the provision for full vested rights, in either 10, 15 or 20 years, credits representing sizeable "nest eggs" are being developed today long before the actual retirement age is reached. so that optional retirement features are usually linked to these vested interests.

I particularly subscribe to the practice of establishing full vested rights in the participants, but I do not believe that they should come before 20 years of service. The percentage of vesting should be scaled to such a degree that the participant surrenders more with less years of service and less with greater years of service should he

resign or be dismissed before reaching the retirement age.

Pension Payments Vary

When a participant reaches the retirement age, he receives his full credit under the plan either in cash or in equal annual installments, or an annuity is purchased for him. If annual installments are paid out of the fund, the balance remaining to his credit usually draws interest at the rate of $2\frac{1}{2}\%$ or 3% .

In the event of death of a participant, before reaching the retirement age his full credit under the plan is immediately paid to his beneficiary or to his estate. Similarly, the full credit in the plan is immediately paid to a participant who becomes totally disabled, before reaching retirement.

In the event of the voluntary resignation or dismissal of a participant, prior to his reaching the retirement age, there is always paid back to him all that he contributed to the plan and its accumulated interest as well as a certain percentage of the company's contribution to the plan for his account with accumulated interest thereon, depending on the years of membership in the plan.

Remainder Divided

The remaining portion of the company's contribution and interest actually earned on the remainder is prorated among those participants who continue in service with the company. No part of such relinquishment ever goes back to the company's treasury. I believe it is only right that such a participant lose something if his services are discontinued prior to age of retirement. It is just as necessary that there should be a penalty for lack of continuous satisfactory service as that there should be a reward for its fulfillment in the form of *vested rights*. If there was no such deduction, the whole purpose of any plan would be defeated, and it would amount to offering a premium

for resignation or poor service that would cause dismissal.

Loans may be made by the trustee to the participants in emergency cases that disturb the financial status of a participant or his immediate family.

The credit of a participant is not attachable for any debt. It cannot be transferred or assigned by the voluntary or involuntary act of a participant. The spendthrift clause is written into all trust agreements.

Annual Report Made

At the end of each year all participants receive a pass book or copy of the annual statement of the fund in which his individual credit is shown, together with the full detailed information covering all of the assets of the fund as well as the operating statement for the current year.

The above brief specifications are common to most profit sharing plans in effect today. The plan itself is not a charity but is covered by a legal agreement between all parties in which the various rights and benefits are fixed beforehand.

The advantages of the plan are so obvious and so startling that they are difficult to visualize, yet the plan in itself is very simple. It has been in operation in some Chicago companies for 30 years, and under it workers have retired with unbelievable amounts to their credit, but with the *vested rights* interest have left with sizeable nest eggs as a cushion on which to start a new life, when forced by circumstances to make a change before reaching retirement age.

One Worker's History

As an illustration, an employee, working in Chicago under profit sharing, based on this formula, in 20 years contributed \$3,145.00 of his own money and retired at age 65 with \$31,872.00 or more than ten times his own contribution. The \$3,145.00 saved by the employee as his contribution to the

plan, represented 5% of his total wages for 20 years, so that in that length of time his total earnings with the company amounted to \$62,900.00. Please note that he retired with more than 50% of his all times earning power with that company.

Let us examine the record to see what *profit sharing* did for him.

His contribution to the fund amounted to.....\$ 3,145.00

The company contributed for his account..... 9,189.00

The *profit sharing* fund earned for his account 19,538.00 to give him a total of.....\$31,872.00

That's profit sharing. I like it; so do most workers, and they want to see more of it.

Rich Returns

Broken down to an average yearly basis, this employee contributed annually \$157.25. His average annual share of the company contribution amounted to \$459.45, and the average annual interest earned for his account by the fund amounted to \$976.90. Therefore, for his own average annual contribution of \$157.25 he received in company contributions and increment from the fund a total of \$1,436.35. Match it, if you can.

Again, if his average annual contribution of \$157.25 represented 5% of his average annual salary, then his compensation yearly amounted to \$3,145.00 on which his profit sharing accumulation was \$1,436.35, virtually giving him an annual "reward" of 46% of his salary. This was profit sharing's accumulation for a \$60.00 per week worker!

In the same company, another worker, whose yearly average earnings amounted to only \$2,300.00 or about \$44.00 weekly, retired after 26 years with \$31,271.00.

A truck driver, employed for 16

years under profit sharing, in another company died prior to reaching retirement age, but after 18 years of employment with the company, and his widow, the beneficiary, received a check for \$17,700.00.

A laborer in another company saved approximately \$2,900.00 of his own money under profit sharing in 37 years to retire with the unbelievable amount of \$45,700.00.

Hundreds upon hundreds of cases can be cited on these benefit payments, and it is no wonder that George Thiem, a staff writer for the *Chicago Daily News*, upon examining these credits, remarked: "It's a bank roll to choke an elephant."

Generally Applicable

In Chicago, the plan has worked remarkably well for one of its leading banks, the leading merchandising company in the country and for a leader in the utility supply business. If it has proven so successful in these representative companies, I contend that other companies could have done likewise with comparable results.

In 1938 and 1939, during the Senate Finance Committee's investigation of profit sharing plans under the Vandenberg Resolution, the distinguished Senator from Michigan remarked: "Profit Sharing spreads prosperity without placing business in a straight jacket" to which I add that profit sharing is the best defense against regimentation, and will go a long way in the general drive of today to eliminate political demagogues, who merely exploit labor, as we all know, for their selfish interests. I believe further that profit sharing establishes an intelligent consciousness in the worker of his vital interest in the American Plan of Private Enterprise, thereby fortifying the system against all socialistic and communistic attacks as well as stopping bureauocratic interference. Seldom do you find radicalism, anarchy or com-

munism among contented workers. Profit sharing can and will create a new type of citizenship as it serves to make the American way of living and working so attractive to the masses that the communistic fraud will lose its attractiveness.

Share Profit System

The time has come when our industrial leaders should discontinue painting and preaching the virtues of the American Free Enterprise system, and put into effect a plan that will go a long way in the direction of supporting it.

While the plan obviously is not automatic for general use, it can be tailored in such a way as to fit the specific requirements of practically all companies. It is more flexible than a fixed-cost plan, and brings into "play" the silent third party (the plan itself) which earns a return for the worker. In these years when business is bad and the company makes no contribution to the Fund.

There is another trinity of benefit in profit sharing. For his delivery of forty hours work, the worker naturally draws his pay-check, and under profit sharing he is credited with his share of the "first" profits of the company and is given an added benefit in the form of earnings from his share in the Fund.

The purpose of this plan is to insure a reasonable degree of economic independence for the worker after a lifetime of work, to help him secure freedom from fear of the future, thereby making a better worker out of him, to provide a larger return for loyal and continuous service and to protect the worker and the company against the hazard and dangers, yes, the losses to both, from strikes and labor conflicts.

Papal Approval

Agreement is almost unanimous today that something must be done to

curtail prevailing injustices in our social system. Without taking sides in religion, I would like to quote Pope Pius XI. who in *Q. A.* indirectly sponsored the profit sharing idea for industry:

In the present state of human society, however, we deem it advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership as is already being tried in various ways. to the no small gain both of the wage earners and the employers. In this way, wage earners are made sharers of some sort in the ownership or management or the profits.

As we read the demands of labor today, we must realize the great foresight of this Church leader in suggesting this partnership arrangement and the fact that he evidently knew the day would come when this question would be industry's to solve with an answer deciding society's future.

In any sound plan for economic justice, the general welfare of all can be gained only by creating such justice for each class or group making up the whole, and profit sharing in industry is a long step in that direction and toward that end. I believe both sides would gain at no expense to the consumer, who would also gain through better values and service for his money. All we need is a broader and sounder base for our social structure, and with Congress still hoping to amend the present Federal Social Security Plan at a time when steel attempts pensions an intensive, nation-wide survey and research should be made by the Big Three — Government, Industry and Labor—to see if Profit Sharing with its *vested rights* is not the answer to the problem.

Mr. Drinan regrets the difficulty of gathering all papal statements on any social subject and proposes that I.S.O. undertake a collection.

A GUIDE TO PAPAL DOCUMENTS

Offers Project for I. S. O.

Robert F. Drinan, S.J.

Georgetown University

IT IS becoming more manifest every day that there is a desperate need for a complete and cross-indexed compilation of modern papal documents. The tenth anniversary of Pius XII's ascending the papal throne was recently duly commemorated by the Catholic press, but in all the articles written it was clear that the authors were relying for the most part on clippings from the newspapers of what the Pope had said on the topic in question. Nothing absolutely definite can be written on a subject from the papal viewpoint because all the papal expressions on it are simply not available in the English-speaking world. The March, 1949, issue of the *American Ecclesiastical Review* contained 17 articles on Pius XII's mind on various subjects but none of the articles, however well executed, could utter the last word.

A Modest Proposal

Perhaps a group of theologians in one of our scholasticates can help in the solution of this problem. The task is, of course, tremendous but the end result will surely be worth the prodigious efforts required.

Perhaps a group of theologians or several groups coordinated by the scho-

lasticated representatives of SOCIAL ORDER could attempt to collect everything that Pius XII will say in 1950 and over a period of time work out an index for this material.

When the compilation is complete on one particular subject this could be issued in pamphlet form. Certainly there would be a definite market for this sort of thing. For example, a pamphlet on the popes and artificial insemination would be valuable and very merchantable. Gradually, too, a year book of pontifical statements could be worked up, a volume with cross references to its own contents, with citations to previous statements of the reigning Pontiff and to utterances of former popes.

When this stage of development is reached, the project is completed, because a commercial publishing house would be glad to take over the work on what would undoubtedly be a very lucrative series. The library sale alone would probably finance the undertaking. It is remarkable to observe the success of *Principles of Peace*, a compilation of papal statements on war and peace edited by librarian Father Koenig, and retailed by Bruce for the not very modest sum of \$7.50.

The Sources

The ordinary sources are, of course, the *Acta Apostolicæ Sedis* and *Osservatore Romano*. The files of the News Department of NCWC would also be of some help in this project, but here again there is no complete collection of what the Popes have said. Due to space and personnel limitations NCWC can only keep what the Pope says in chronological order.

Recently a student desired to trace everything that Pius XII has said about the atomic bomb and atomic warfare; he was obliged to search through the entire file on Pius XII since the summer of 1945—and even then he was not assured of completeness because even NCWC does not translate every papal utterance issued in the *Osservatore Romano* and often the Pope's extemporaneous remarks are forever lost. Another student desired to write a thesis on what the ten years of Pius XII's pontificate has added to the pontifical teaching on social action. This is an enormous task when one has to search far and wide for the material before he can begin to synthesize it.

The *Catholic Mind* is, of course, a basic starting point but there are many papal utterances which are not reprinted in the *Mind*. But even a comprehensive index to the papal enunciations reproduced in the *Mind* would be an achievement.

One is thoroughly chagrined at our casual treatment of the authoritative papal statements when one considers the elaborate care with which private enterprise preserves and codifies the statements of the United States Supreme Court and of every court of any importance in the whole country. It is possible to discover within a few moments the Supreme Court's complete mind on a subject, accompanied by a list of previous decisions on the point and of all the commentaries in legal journals on this subject. Yet one would

have to labor for some time to be assured that he comprehended the Holy Father's mind on racial theories or industrial councils or decentralism.

Sparkle and Substance

Some may feel that whatever the Pope says is, after all, settled doctrine and that a complex indexing of this material is superfluous. While it is true that His Holiness frequently reiterates, in very general terms, the truths of the faith, yet the vitality and beauty of his language is unrivalled. The value of Pius XII's utterances can be clearly seen from a beautiful pamphlet, now unfortunately out of print, called "The Pope Speaks to Newly-Weds" issued by Father Edgar Schmeidler, O.S.B., director of the Family Life Bureau, NCWC. The booklet contained but a few of the Holy Father's addresses to young couples but its shining and sparkling prose was most attractive.

Another example of the Pope's forceful and valuable language was the slender volume, *Pius XII on World Problems* edited by James Naughton, S.J.

Prescinding from this secondary reason for the value of papal utterances, however, it is an undeniable fact that Pius XII is leading Catholic thought all over the world and for this reason his enunciations deserve the most careful attention. The forthcoming biography of Pius XII by Professor O. Halecki of Fordham University will, we hope, deepen our knowledge of the extraordinary influence of Pius XII both inside and outside the Church.

Job for Society

To formulate a truly Catholic position on the complex problems of the day is not an easy task, yet it is the task of the Society of Jesus more than of any other group. The formulation of such a position has been achieved

by the present Pope with great distinction. His comments on the United Nations, the DP's, genocide, labor-management relations, Church and State reflect a most acute and intelligent application of Christian principles to a bewildering set of facts.

An additional reason for diligence in bringing all papal utterances to the light is the desirable effect that such publication would have on those outside the Church who still suspect the Vatican's motives and power. If all the papal documents were revealed, how quickly would these ugly misgivings dissipate—for example, in the light of Pius XII's statement, "The Church spreads its maternal arms towards the world not to dominate but to serve."

In this connection an addition of papal documents in full panoply would help clarify and promote the inter-credal cooperation on the temporal level which the Popes, since 1931, have always insisted upon and which should be a fundamental part of the social apostolate.

The Catholic University library has recently announced that it is arranging to have every edition of *Osservatore Romano* from 1849 to 1940 micro-filmed. This material will serve not only to give us the exact text of papal utterances not previously known to the English-speaking world but will supply the background of comment and controversy which will help us to under-

stand the implications of papal statements. What a rich field for thesis work!

Statements of Hierarchy

The reasons for the value of a complete file on papal views apply at least equally to the statements of the hierarchy all over the world. The two sources of authority should be combined and studied and made known together. Our ignorance of the American hierarchy's position through the years is probably just as profound as our unawareness of the papal teaching in the modern world. How many alert Catholics or even Jesuits know, for example, that the American hierarchy gave approval to public health insurance some 30 years ago?

The Reason Above Reasons

If Ours will but recall the Society's traditional intense devotion to the Papacy and its desires, our indifference about papal teaching will disappear. The words of Pius XII should alert us to the ultimate motive in this matter, the incontrovertible fact that when Pius XII speaks Our Lord speaks. Said the Pope movingly in August, 1939, in a last desperate attempt to avert a war:

May the Almighty grant that the voice of this Father of the Christian family, of this Servant of Servants who bears amongst them, unworthily indeed but nevertheless really, *the person, the voice, the authority of Jesus Christ*, find in the minds and in the hearts of men a ready and willing reception.

The Future of Man

Let us never doubt that it is man who gives meaning to the universe, and in man, thought. Whatever be the date of his appearance in the world, man is not out of date. He has as yet scarce attained the growth of youth. He counts on you to aid and bring into being new possibilities. You cannot deceive that hope.

J. -G. Cardinal Saliège
Who Shall Bear the Flame?

This article answers the question, "Can the Sodality be used as an instrument for spreading social principles?" by examining the Sodality rule.

SOCIAL SUGGESTIONS FROM THE SODALITY RULE

Examination, With Conclusions and Questions

Bernard J. Mulhern, S.J.
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PETER MICHAELS recently published a colorful book, *Designs for Christian Living*. It carries a sting and challenges thought. It repays attention, even if the reader does not agree with everything in it. One point of disagreement, for instance, is the implication that if you were to ask Peter Michaels whether the Sodality can help in the reconstruction of social order, her answer would be a derisive laugh.

If we disagree with her we had best indicate some reason for our conviction. First might be the fact that the Sodality has already functioned often for reconstruction of social order. We need only think of Saint John Francis Regis and the work he accomplished with his associates or of the long apostolic career of Saint Peter Claver and those who worked with him in Cartagena.

Let's begin, however, by attempting to discover the possibilities implicit in the organization itself; let's look at a little pamphlet, the *Common Rules of the Sodalities of Our Lady*. Let's be brave enough to do what relatively few seem to have done, considering the importance of the book. Suppose we examine the rules from the viewpoint of a Jesuit who is:

1. mentally awake to the social apostolate himself, and

2. seriously desirous of forming sodalists who share his socially apostolic spirit (emphasis on "social").

Some Suggestions

Taking that viewpoint, we should dig out at least the following notions.

In the first place, one part of the Sodality's aim is to make sodalists "good Catholics, sincerely bent on sanctifying themselves, each in his state of life..." (Rule 1). Now what is a socially-minded Jesuit's definition of a good Catholic sincerely bent on sanctity? Does it not include a sense of Christian solidarity and consequent social responsibility in that Catholic?

And what about sanctity in the state of life — present state and future states? Most boys know fairly well by the time they leave high school what they hope their future state will be. When they are deciding that question, cannot Father Director offer some suggestions on emphatically social employments? Rhetorical questions, all.

Besides, every state of life has significance not only for perfection and salvation, but also for social achievement in this life. Every state of life is social and has boundless possibilities for social good. In fact, one major reason for our present social disorders is that many are not applying Chris-

tian principles in fulfilling the duties of their state of life.

Social Readings

Let's turn to Rule 6. Among the regular exercises at Sodality meetings we find: "Reading of some pious book for ten or fifteen minutes, while the sodalists are assembling." Why not try some of Raoul Plus' small books as a start toward instilling some spiritual and social ideas? *Christ in His Brethren, God Within Us, Radiating Christ, How to Pray Always, How to Pray Well and In Christ Jesus* might work.

Another of the regular exercises mentioned in the same Rule is "a short conference by the Father Director on subjects touching the spiritual progress of the Sodality." On occasion that conference might well be on a topic like Christian charity at home, in the school and in the parish, or a topic which has implications as far reaching as world peace. The Christian attitude toward the neighbor, whatever his race or color, might be treated; questions concerning workers and employers are pertinent for future members of industrial society. Or the topic might deal with the sodalist's attitude toward wealth as a goal in life.

Exercises as Means

The Sodality retreats also provides an opportunity to stress social responsibilities (Rule 7). How important the Exercises are in this work can be judged by the fact that they have been urgently recommended as instruments of social formation by the last two General Congregations. A major help in adapting the Spiritual Exercises to the needs of various classes of retreatants can be found in the Letter of Very Reverend Father John Baptist Janssens on the Fourth Centenary of the Spiritual Exercises to the entire Society on July 2, 1948.

Works of charity are a "must" for sodalists (Rule 12). And note how wisely the obligation is stated. Some

types of work are specifically mentioned; in addition, provision is made for adaptation to suit varying needs of times and places. "It must therefore labor by varying means to foster piety in the Sodalists and lead them to practice works of charity toward their neighbor. The chief of these works are the teaching of catechism, visiting the sick in hospitals and those confined in prison — works to which the early Sodalities devoted themselves with great zeal—or others like these, *as the circumstances of our times in different places require.*" (Italics inserted).

There's a green light; if we are looking for openings, let's get to work on these efforts of charity.

Social Study

Academies of various kinds are quite in accordance with the original plan of the Sodality, especially in the case of students. In accordance with modern needs social problems receive special recognition. The Rule says "one or more Academies for the young to practise themselves in scientific, literary, artistic, or *economic* exercises, to help them in their studies or profession, and to secure for them under the direction of competent persons correct views on questions connected with Catholic faith and morals." What better way to present to sodalists the basic outlines of the Church's social doctrine?

The Sodality rule, like the Spiritual Exercises, insists upon thinking with the Church. This is to be manifested not only in beliefs but in conduct, "conforming their faith and life entirely to the faith and morals which the Catholic Church teaches... and never being ashamed to act, in private and public life, as faithful and obedient children of this their holy Mother" (Rule 33).

Modern Trends

Certainly nothing has been emphasized so strongly since 1891, and

especially in the past ten years, as the social doctrine of Christianity. This should be an important part of the thinking with the Church that the sodalist should practise. There is opportunity here for reexamination of papal encyclicals, the Christmas addresses of the Holy Father, the statements of hierarchies, especially the annual Bishops' Statement. The 1948 statement on secularism and the 1949 statement on the family should be read, studied and prayed over by every sodalist who aims at being worthy of the name—and by every Jesuit.

When some of these possibilities have been opened up to the sodalists, there is every reason why they should include such matters in their daily examination of conscience (Rule 34). Have I acted as a true member of the Mystical Body of Christ today? Did I desert Christ and His social teachings today in any of my dealings with my brothers and sisters in Christ?

The Sodality rule also urges daily attendance at Mass. This goal might be more easily achieved if our sodalists were impressed with the social significance of the Mass and the Eucharistic Banquet.

Group Social Action

Again we come across the spiritual and corporal works of mercy (Rule 43). They are to be practised "*even in private*"; a fortiori, therefore, in the group apostolate. Furthermore—and incidentally—while these works are properly called works of mercy, they take on additional significance for the reconstruction of social order because of the approach to justice involved. In considering the social order, we are interested in proper housing and food distribution more from the point of view of justice than of mercy. This fact should be known to sodalists before they leave high school. So should the difference between "charity" as used by state relief agencies and charity as meant by

Christ.

Finally, there is the Sodality library (Rule 63). That item needs no comment; Catholic Social Guild pamphlets, copies of the encyclicals in their original and in simplified language, some of the numerous books on various forms of the social apostolate should be there. Has your Sodality library a copy, for instance, of the recent America Press book, *Jesuits for the Negro*?

More Work Needed

The question which this article tries to answer is not precisely *how* the Sodality fits into the social pattern, but rather, *does* it fit? Just what the line of march should be down each of these avenues is not within the scope of the present article. However, it would be heartwarming if this very hurried summary of suggestions were to start some investigations by other readers so that a series of articles might follow on each of these possibilities.

How about an article which would show specifically what a director might say in one of those short conferences mentioned in Rule 6, or the outline of a series of conferences?

The Sodality retreat needs an article. What social-order topics fit into a students' retreat? Where can they be included? How should they be treated?

What do "the circumstances of our time . . . require" of us in the way of actually performing the spiritual and corporal works of mercy?

Who is there in the audience who is willing to line up a series of study club topics (with accompanying outlines) graded to sophomores, juniors and seniors in our high schools?

Where is the article on how the Bishops' statements on secularism or on the family should be presented at the high school level?

As for the original question about "possibilities", that's a weak word. Really they are requirements.

The third annual survey of Negroes in Jesuit schools and colleges shows increases both in the number of schools admitting colored students and in the number of students enrolled.

NEGRO STUDENTS IN JESUIT SCHOOLS AND COLLEGES, 1949-1950

A Statistical Interpretation

James F. Muldowney, S.J.
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THE 1949-1950 survey of enrollment of Negroes in Jesuit schools is the third to appear in SOCIAL ORDER. Previous studies were made for the academic years 1946-47 and 1948-49. The present study shows an increase in the number of both high school and college Negro students receiving their education in Jesuit institutions. Throughout the country during the present year the Society is educating 1,226 Negroes. This represents an increase of 770 over the number being educated in 1946-47 by American Jesuits, or an increase of 268%.

Of the 38 Jesuit high schools in the United States 33 admit Negro applicants, and of these, 20 high schools actually have colored students enrolled. Three high schools are reported for the first time in the present survey. They are Rockhurst, Kansas City, and Georgetown Prep and Gonzaga, Washington, D.C.

Of the 27 Jesuit colleges and universities in the United States 25 report that they admit Negro applicants, and of these, 23 actually have colored students enrolled. One college, Rockhurst, is reported for the first time in the present survey.

Increase Constant

During the past four years there has been a steady increase in the Negro population of Jesuit high schools. In 1946-47, 20, in 1948-49, 33, and in 1949-50, 60 Negroes were attending these schools. This represents a numerical increase of 40 students over the period, or an increase of 200 per cent. Whereas the ratio of Negro to white students was one Negro for 1,172 white students in 1946, there is today one Negro for every 345 white students.

The rate of increase in institutions of higher learning has not been so great. In 1946-47, 436, in 1948-49, 897, in 1949-50, 1,166 Negroes were enrolled in Jesuit colleges and universities. Thus there has been a 167% increase in Negroes from 1946 to 1949. The 1946 ratio of one Negro to every 182 white students has been reduced to a ratio of one to every 69 white students.

In every department of Jesuit education in the United States there are indications of a marked effort on the part of Jesuits to provide educational opportunities for the Negro.

Some Data Estimated

In many cases administrators volunteered the information that it is becoming increasingly difficult to supply data about Negroes attending their schools because no information is sought in registration about the race of applicants. For this reason, some made minimum and maximum estimates. In all cases the minimum estimate was used, rather than an average.

Saint Louis University represented the largest numerical increase as well as the largest total number of Negro students. The total is 362, an increase of 86 over 1948-49 figures. Loyola College, Baltimore, reported the second largest increase, from 25 in 1948-49 to 86 in 1949-50, an increase of 61. For the first time Saint Louis University has a Negro Jesuit listed in the student body at Saint Stanislaus Seminary, Florissant.

High School Figures

The total Negro high school enrollment by schools for 1948-49 and 1949-50, as well as the increase, is given in Table 1. (See next column).

The total increase is 27, an increase of 45%. The ratio of Negroes to whites in all schools admitting Negroes is now 1:345. Several schools reported that the Catholic parochial high schools have often been the reason why the Jesuit schools have no Negro students enrolled. In the case of Marquette University high school, for instance, the presence of an all-Negro Catholic high school in the city is said to be a deterrent to Negro applications at the Jesuit institution.

If schools which report a policy of non-segregation but do not have Negroes enrolled are eliminated from the calculations, the ratio of Negroes to whites in schools which have colored students is 1:296.

The importance of secondary education for the Negro was voiced by the

TABLE 1. Jesuit High Schools Admitting Negroes and Number of Negroes Admitted in 1948-49 and 1949-50.

	1948-49	1949-50	Increase
Bellarmino Prep, San Jose	—	0	0
Bellarmino Prep, Tacoma	2	3	1
Boston College High School	0	0	0
Brooklyn Prep	1	3	2
Campion	0	0	0
Canisius High School	2	4	2
Cheverus High School	0	0	0
Cranwell Prep	0	—	—
Creighton Prep	—	1	1
Fairfield Prep	0	1	1
Fordham Prep	1	5	4
Georgetown Prep	—	0	0
Gonzaga High School, Spokane	4	3	-1
Gonzaga High, Washington, D. C.	—	2	2
Loyola Academy, Chicago	0	0	0
Loyola High School, Los Angeles	2	4	2
Loyola School, New York	0	0	0
Marquette High School, Yakima	1	2	1
Marquette University High School	0	0	0
Regis High School, Denver	2	2	0
Regis High School, New York	1	1	0
Rockhurst High School	—	4	4
St. Ignatius, Chicago	6	5	-1
St. Ignatius, Cleveland	0	0	0
St. Ignatius, San Francisco	1	2	1
St. Joseph's Prep	0	0	0
St. Louis University High School	2	4	2
St. Peter's Prep	2	2	0
St. Xavier's High School, Cincinnati	0	0	0
Seranton Prep	0	0	0
Seattle Prep	2	3	1
University of Detroit High School	1	1	0
Xavier High School, New York	3	8	5
Total number of Negro students	33	60	27
Total enrollment of high schools admitting Negroes	18,820	20,674	
Ratio of colored to white in schools admitting Negroes	1:570	1:344.5	
Ratio of colored to white in schools which have Negroes in their student enrollment	—	1:296	

lean of a Jesuit school of law. He said, "... There is plenty of native talent but clearly defective preliminary training."

Colleges Show Increase

The total Negro college and university enrollment by schools for 1948-49 and 1949-50, as well as the increase, is given in Table 2:

TABLE 2. Jesuit Colleges and Universities Admitting Negroes and Number of Negro Students Admitted, 1948-49, 1949-50.

	No. of		
	1948-49	1949-50	Increase
Boston College.....	18	18*	0
Canisius College.....	5	18	13
Creighton University....	20	25	5
Fairfield University.....	2	2	0
Fordham University.....	96	89	-7
Georgetown University...	3	13	10
Gonzaga University.....	10	13*	3
Holy Cross College.....	1	0	-1
John Carroll University..	10	16	6
LeMoyne College.....	1	0	-1
Loyola College, Baltimore	25	86	61
Loyola University,			
Chicago.....	236	214	-22
Loyola University,			
Los Angeles.....	10	13	3
Marquette University....	15	8*	-7*
Regis College.....	5	4	-1
Rockhurst College.....	—	5	5
St. Joseph's College.....	5	4*	-1
St. Louis University.....	276	362	86
St. Peter's College.....	1	2	1
Seattle College.....	40	77	37
University of Detroit....	90	128	38
University of			
San Francisco.....	13	40	27
University of Santa Clara	0	5	5
University of Scranton...	1	5	4
Xavier University.....	14	19	5
Total number of Negro students.....	897	1166	269

Total enrollment of colleges and universities admitting Negroes... 81,020** 80,573**

Ratio of colored to white in schools admitting Negroes..... 1:89.5 1:69

Ratio of colored to white in schools with Negroes..... .. 1:66.1

*Some departments of these Colleges do not keep a record of applicants' race.

**These figures are not complete.

Despite a decrease in the total enrollment of Jesuit colleges and univer-

sities in the present academic year, from 81,020 in 1948-49 to 80,573, there has been an increase in the number of Negroes, from 897 last year to 1166 for the present school year. This is an increase of 269, or 30%.

The ratio of colored to white students has been reduced from one Negro to 89.5 whites in 1948-49 to one Negro to 69 whites in the current school year. In schools which actually have Negroes enrolled the ratio is still lower, being one to each 66.1 white student for 1949-50. It is significant that Negroes are in attendance at all schools which accept them, with two exceptions, Holy Cross and Le Moyne.

Of those schools which furnished statistics on the number of Negroes attending, only one, Marquette University, has decided to alter its present registration policy. The University authorities will henceforth ask prospective students to indicate their race at registration time.

Lowest Ratio in Graduates

In order to give some breakdown in Negro enrollment in the universities and colleges, cumulative figures for those schools which fall into homogeneous groupings are given for the first time in Table 3. These figures are necessarily incomplete because not all

TABLE 3. Total Enrollment of Selected Schools Within the Universities and Colleges, the Number of Negro Students, 1949-50 and the Ratio of Negro to White Students.

	Total Enrollment	Number of Negroes	Ratio
Graduate Schools.....	3,851	106	1:36
Law Schools.....	5,328	78	1:68
Medical Schools.....	1,486	9	1:165
Dental Schools.....	1,483	5	1:296
Schools of Business.....	11,597	103	1:112
Colleges of Arts and Science.....	35,905*	367	1:95
	59,905**	668**	

*These figures exclude Evening, Extension and Adult Education registrations.

**These figures are not complete because of omission of many schools.

schools could be included; in some cases schools were too diverse in character to be grouped, in others because they were too few to provide a valid sampling. The lowest ratio in all schools studied occurs in the graduate schools, where one out of every 36 students is a Negro.

Tables 4, 5 and 6 give a detailed breakdown of the three institutions of higher education with the largest numerical Negro enrollment. Tables 4 and 6 give the total enrollment and the total Negro enrollment for the various schools of Loyola University, Chicago, and the University of Detroit, respectively. Table 5 gives a comparison of

TABLE 6. Total Enrollment and Total Enrollment of Negroes at the University of Detroit, 1949-50.

	Total Students	Total Negroes
College of Arts and Sciences.	1830	41
Evening School.	1025	14
Downtown, Freshmen.	648	17
Graduate School.	194	6
School of Commerce and Finance.	1336	23
School of Dentistry.	253	3
School of Engineering.	2100	5
School of Law.	572	19
Total.	7958	128

the total Negro enrollment by schools of Saint Louis University for 1948-49 with the same enrollment for 1949-50. The same general pattern, as indicated in these three tables, is roughly duplicated in the other universities with fewer Negro students.

The response to the questionnaire on which this study is based has been most gratifying. In all, 145 questionnaires were sent to deans and principals throughout the country. Of these, 141 were returned with all information requested.

The data, as presented above, indicate that Jesuit educators are heeding the earnest plea of Pope Pius XII in his encyclical letter to the American people in 1939, *Sertum Laetitiae*. In that letter, written following his extensive tour of the United States, he called to the attention of Catholics here the need of the Negroes in the United States:

We confess that We feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it.

TABLE 4. Total Enrollment of Students and Total Enrollment of Negroes at Loyola University, Chicago, 1949-50.

	Total Enrollment	Negro Enrollment
College of Arts and Sciences.	1352	22
Graduate School.	563	28
School of Commerce.	2034	25
School of Law.	285	9
Institute of Social Adminis- tration.	65	5
School of Social Work.	165	35
University College.	1373	54
School of Medicine.	327	4
Public Health Nursing and Nursing Education.	443	32
Total.	6607	214

TABLE 5. Negro Students in the Various Schools of St. Louis University for 1948-49 and 1949-50.

	1948-49	1949-50
College of Arts and Sciences.	25	194
Florissant.	0	1
Graduate School.	25	41
School of Medicine.	0	1
School of Law.	6	8
School of Commerce.	63	76
School of Nursing.	—	22
Institute of Technology.	0	9
School of Social Service.	8	10
Total.	276	362

A Brazilian Jesuit gives us a quick survey of the racial problem in his country.

RACIAL PROBLEM IN BRAZIL

Religious and Political Solutions

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Colegio Anchieta, Friburgo, Brazil

THE FIRST thing which the title of this article suggests is the question: "Is there any such thing as a racial problem in Brazil?" The article itself attempts nothing more than a brief background for the question and an equally brief answer.

In order both to simplify and to clarify the discussion, we shall give no consideration to what might be called the problem of nationalities, rather than the racial problem. According to the 1940 census,¹ there were 1,283,833 resident aliens and 22,735 naturalized citizens in the country. The principal national groups involved are Germans, Italians and Japanese.)

In the same way no consideration will be given to the question of the native — and often savage — Indian tribes that still roam the deep interior of Brazil in the states of Mato Grosso, Goiás, Amazonas, Pará and the Territory of Acre.

After these have been excluded from consideration at the present time, there remains what in the United States of North America is the racial problem, or excellence, the problem of Negro and white.

General Impressions

What foreigners generally seem to notice are two facts, paradoxically and profoundly related. First of all, the Negro seems always to be in an *inferior position*. Secondly, the Negro seems to be in many ways in an *equal position* regarding the "white people". We shall see later some reasons that justify both impressions, because there is justification for both. What should be stressed at the present moment is the fact that, as a rule, the same people who express the first feeling will, on other occasions, manifest the second also.

Brazilians in general do not pay great attention explicitly to the racial problem. Nor is there any violent opposition or friction between the "white people" and the "colored people" (*gente de cor*, as the Negro and his descendants are called in Brazil). Neither the Constitution nor the Civil Code makes any mention of legal discrimination, nor does either give any recognition to the fact of racial diversities.

Statistical Data

According to the last nationwide Census (1940), there were 6,035,869 Negroes and 8,744,365 "brown people" (*pardos* or *mulatos*). The approximate racial composition of Brazil, revised

Sinopse do Censo Demográfico, I.B.G.E., 1947, p. 2.

from an estimate made by Charles A. Gauld (*Journal of Geography*, April, 1941), is indicated on the following table:

ESTIMATED RACIAL COMPOSITION OF BRAZIL, 1940		Percent of Population
Indians		17.7
Pure blooded	2.2	
Mestizos	15.5	
Negroes		35.8
Pure blooded	14.5	
Mulattoes	21.3	
Whites		45.7
Portuguese stock	13.8	
Italian stock	8.9	
Other south Europe	8.4	
Germanic	2.6	
Other	11.9	
Oriental		0.8
		<hr/> 100.0

That gives us a rough 14.5% of Negroes and 21.3% of *Mulatos*, or a total of 35.8% of colored people. The remainder of the population amounts to about 26,171,778, of whom 22,666,000, (45.7%) approximately, are of European stock.² In addition to these two groups there are also about 3,504,000 Indians and Orientals.

Our problem, then, has to do with more than one-third of the population of Brazil, even if it is granted that among those classified as "brown" there are about 150,000 who are of Indian blood. The mere proportion of Negroes in Brazil makes the problem quite different from the problem in the U.S.A.

Historical Background

We cannot understand the present situation of the colored people in Brazil without at least a quick glance at the historical facts. Even if we do not succeed in a perfect synthesis, we

can formulate some general ideas about the past.

The Portuguese discoverers and colonizers, with the instinct of all those who feel superior to others in some respect, tried at first to develop the resources of the newly-discovered land of Brazil by exploiting the native *índios*. This attempt was a failure, both because of the natural inconstancy and melancholy of the natives, which frequently caused them to die from sheer madness when enslaved and because of opposition from the missionaries (mostly from the Jesuits), who were backed by the royal decrees issued from Portugal.

As a profitable substitute for these poor *índios*, the idea of Negro slavery spread like a plague. Even those who were opposed to the Indian slave hunting seemingly forgot the principle for which they were fighting and admitted that the Negro slave trade was the only hope for progress.

Thus, although the Jesuits were expelled from the state of Maranhão because they defended the *índios*, this did not prevent them from owning Negro slaves for the service of their colleges and farms. All the other religious orders did the same, nor was this considered a privilege. It was a generally recognized law of the time that slaves imported from Africa were considered as having been slaves in their own countries. This is the excuse and explanation for the fact, but to us the contradiction is still appalling.³

Number of Slaves

It is impossible to say exactly how many slaves were imported into Brazil during the entire history of slavery, because an order from the *Ministério da Fazenda* (Treasury Department), dated May 13, 1891, prescribed that all official documents concerning the

² *Sinopse Estatística do Brasil*, I.B.G.E., 1947, p. 22.

³ Evaristo de Moraes, *A Escravidão Africana no Brasil*, 1923, p. 117.

Negro and slavery should be destroyed. Oliveira Lima,⁴ a well known student of Brazilian social problems, gives as an acceptable figure the yearly average of 40,000 slaves. As a fair conservative estimate this would mean that a total of 10,000,000 slaves were imported from 1600 until 1850, when the traffic was definitely suppressed by Brazilian law.

The slave trade had been abolished in her colonies by England in 1807. Since Portugal and the Portuguese colonies were under strong British influence, the English Ministers to Portugal, and after Brazil's independence in 1822, those in the new country, tried by all means to end the traffic in these countries also.

This intrusion into the internal affairs of foreign nations culminated in the Palmerston Bill of 1839, which authorized and ordered British men-of-war to apprehend the Portuguese slave ships and hand them over to the vice-admiralty courts. The Palmerston Bill was followed in 1845 by the Aberdeen Bill, which extended to Brazilian ships the provisions that had been decreed earlier concerning Portuguese ships.

Gradual Abolition

Brazil had officially forbidden the slave trade in 1831, but this intolerable intrusion into Brazilian affairs delayed the final measure. In the few years before the Aberdeen Bill, the importation had been of some 30,000 slaves annually; in 1846 it grew to 50,000; in 1847 to 56,000, and in 1848 to 60,000.⁵

In 1850 the Brazilian government published the law, N. 584, which gave over to the naval authorities the care of suppressing the illegal trade. From that date there were no more slaves coming in from Africa.

After many other progressive measures—and a good deal of fighting—the *Lei do Ventre Livre* (Law of Free Birth) was approved by the Princess Isabel, who was Regent of the Empire while her father, the Emperor D. Pedro II was in Europe. According to this law the offspring of slaves, from that time, were to be considered free.

The final blow to slavery came in 1888, when, on May 13 the same Princess, again acting as Regent, signed the *Lei Aurea* (Golden Law), which completely abolished any kind of Negro servitude. But one of the Counsellors to the Princess was a prophet that day when he told her: "Your Highness has redeemed a race, but has lost a throne." A year and a half later, on November 15, 1889, the Imperial family was banished, and the Republic was proclaimed.

Problem Before Abolition

It would seem that slavery can only exist where there is a firm belief in the inferiority of a race or of a person. From this and from the factual accounts we have about the Negro slaves, it is easily inferred that the "colored people" were considered inferior to the white.⁶ Since this state of affairs existed, it is not surprising that there was a clear-cut racial problem in Brazil before the abolition. Negro slaves were looked upon as of an inferior nature.

Naturally there were laws that obliged the slave-owner to care for his slaves, to instruct them in the fundamental truths of the Catholic religion. Inhuman treatment was never the general rule, although there are evidences of atrocious punishments being inflicted. Nevertheless, this did not change the fundamental view.

But a characteristic trait of the Latin temperament, especially when devel-

⁴ Oliveira Lima, *Evolução do Povo Brasileiro*, 1933, p. 192.

⁵ Evaristo de Moraes, *op. cit.*, pp. 65ff.

⁶ Arthur Ramos, *A Aculturação Negra no Brasil*, 1942, pp. 117ff., Nina Rodrigues, *Os Africanos no Brasil*, 1935, pp. 113ff.

oped in a tropical culture, is the predominance of the affective side, of the heart, as it is said in Brazil. The natural inclination of the slave-owner was to treat the poor slaves kindly. Even today the link of affection between the *sinhozinho* (little master) and his *babá* (the woman slave who nursed the children of the slave-owner) is still a popular tradition. The slaves, although occasionally looked upon as mere chattel—and perhaps even because of that—were admitted to such intimate contact with the private family life, that an account of it would seem almost fictional, if there were not so much proof for the fact.

Numerous Abuses

Nevertheless, kind as they might naturally be, the masters treated their slaves as degraded beings.⁷ Women slaves especially had to suffer from their absolute masters. The *casa grande* (residence of the slave-owner) was full of illegitimate children. As long as slavery was officially recognized, no law, civil or ecclesiastical, was able to destroy these infamous abuses.

It would be a mistake to think that the Negro, usually meek and humble, was totally void of the natural sense of human dignity or that he was completely content in a condition of servitude. On the contrary, the cases of

run-away slaves were frequent, and their associative and protective tendencies manifested themselves meekly in the religious *irmandades* or confraternities and violently in the organization of *quilombos* (villages built and fortified by run-away slaves). Of these fortified villages, the most important was Palmares, which continued in existence from 1630 to 1697. In this completely Negro city there were some 20,000 inhabitants, with a perfect monarchic organization. Only regular troops—and after a long series of engagements—were able to destroy it.

There were violent slave insurrections at Bahia in 1607, at Rio in 1650, at Paraiba in 1731. Another revolution at Bahia early in the nineteenth century was organized by Mohammedan Negroes.

Acute, then, would be the word for the racial problem before Abolition, if we look at the relations between Negroes and whites. But there was scarcely less friction between whites and whites, especially during the last stages of the period of official slavery. Although there was no bloodshed, the abolitionists had a hard and often violent fight against the slave owners. The problem of securing equality for all human beings in Brazil was as acute a difficulty as any other connected with the institution of slavery.

Problem After Abolition

After the signing of the Golden Law of 1888, there was no legal restriction against the Negro. The principle of the equality of all human beings had gone deep into the conscience of the great majority of the people, perhaps because the majority had no slaves of their own. The Abolition was welcomed with cheers, even though the party of slave-owners succeeded in ousting from the government those who had freed the oppressed race.

But emancipation did not mean an end to the problem. The poor slaves

⁷ This is not to say that treatment of the Negro in Brazil resembled his treatment in, for instance, the British colonies or in the United States. On this point, see, Frank Tannenbaum, *Slave and Citizen*, New York, 1947, *passim*, e.g., "In fact, the elements of human personality was not lost in the transition to slavery from Africa to the Spanish or Portuguese dominions. He remained a person even while he was a slave. He lost his freedom, but he retained his right to become free again and, with that privilege, the essential elements in moral worth that make freedom a possibility. He was never considered a mere chattel, never defined as unanimated property, and never under law treated as such." (Italics of original). Ed.

had little culture or education, and for a long time they remained an easy prey in the hands of their former masters. Promoted to the class of hired workers, they were miserably paid and put to work scarcely less oppressive than in their former state.

Those who flocked to the towns and villages were unable to find decent work. And it was impossible for them to rise higher in either the cultural or the economic scale, by their own means. Even for a person of some cultural and intellectual development it is difficult to rise from a lowly position. What then could be expected from poor, ignorant people, except that they would apply themselves to the easiest and lowest kind of activities?

By emancipation they had been freed and given the right to work their way up to higher standards of living, but they were given no means to achieve this goal. For this reason, the situation of those who left their masters was miserable and almost hopeless.

Explains Conflicting Views

This accounts for the first general impression mentioned earlier in this article: the Negro, up to the present, has been in an inferior position.

A quite different state of affairs might have been expected after the pompous humanitarian speeches that were made to awaken compassion for the poor slaves. But unhappily it is a natural human experience that pity goes together with a sense of superiority. Those who pitied the miserable condition of the slaves did not realize that they were at the same time flattering themselves, precisely because they were able to pity someone else. Their humanitarian talk and pity would quickly have been dissipated if they had realized that in seeking to raise the Negro from a miserable state, they should have been seeking to raise him to their own level.

Thus the free whites refused to accept

the logical conclusion from their efforts. They refused to preserve any longer the shameful stain of slavery, but their wealth and their pride prevented them from accepting total equality. As a matter of fact, slavery could not continue, because no one any longer believed in the inferiority of Negroes *as a race*.

In other words, the present-day racial problem in Brazil is much the same type of problem as the social class problem elsewhere. Strictly speaking, there is no racial problem as such, that is, there is almost no discrimination on purely racial grounds — at least not radically. Negro and white who are in the same state of poverty are perfectly equal among themselves; they have no prejudices against each other.⁸

And this accounts for the second general impression made upon foreign visitors to Brazil: the Negro is equal to the white people.

Impression Not Exact

But now we can see the qualification that must be placed upon this impression. Hardly a handful of the Negroes is above the poverty level, so that for the well-to-do classes, poverty and Negro are almost synonymous terms.

This attitude is less true of the mulattoes. They are considered to be more on the "white" side, so that it is comparatively easy for them to reach a level considerably above that of the Negro and often even on equality with the predominantly white population of Brazil.

As far as religion is concerned, there is absolutely no segregation. The churches are open to all, and nobody ever thought of having them closed to a certain class or race of people. The great majority—almost the totality—of the Negro population is Catholic, even if many of them have contacts with spiritualistic centers. They seem

⁸ Arthur Ramos, *op. cit.*, p. 68.

to be attracted to this kind of escape. and there is a constant effort to reconcile these things with their Catholic views.

To be precise, they are ignorant, sometimes even of the fundamental truths of religion. But even this ignorance is not a result of discrimination. It is simply a matter of them sharing in the general lack of religious instruction in Brazil which results from the small number of the clergy.

Conclusion

"All Brazilians are *mestiços* (of mixed race), if not in their blood, at least in their way of thinking," said a great Brazilian sociologist, Sylvio Romero. The deep, long-protracted influence of the Negro upon Brazilian family life could not have any other outcome. But, just as real *mestiços* are always trying to deny any Negro blood, so in Brazil, the remark made by Sylvio Romero would offend the higher classes, despite the fact that it contains an undeniable truth. And this truth is one of the most important reasons why the racial problem in Brazil is not acute.

But this quiet state of affairs cannot long continue unless there is a strong and decisive step taken. What remains today, largely a problem of class, is slowly evolving into a truly racial problem as a result of conflicts that are developing out of the conflicting state which involves racial equality

and economic inferiority. Even some members of the clergy will occasionally allude to this growing attitude. Occasionally one of them will remark: "That boy would not be admitted to the seminary (or to a novitiate) because of his color."

And it must be insisted that in these cases it is not the economic aspect that motivates such statements. If a boy were a member of a poor family but not colored, efforts would be made to find some support for him, and he would be admitted. Much the same condition exists in the private secondary schools, even those directed by religious. Though there is no explicit ruling, it is a fact that hardly ever are there colored pupils in these establishments.

Since 1880, the Negro has always been about 14.5% of the total population. Considering that the immigration of white people from Europe has been great, this would seem to mean that there has been almost no real fusion of the races, at least not enough to advance appreciably the homogeneity of the population.

This kind of segregation is evidently a great danger. Attitudes and prejudices that now are at most dormant may awaken some day in a terrible crisis. Let us hope that equal social and educational facilities and a clear realization of the problem will gradually break down present tendencies to prejudice. If we do not, we may be faced some day with a most serious crisis.

The Teaching Role

The task of the spiritual authorities should be to keep close on the tail of the evolution of society and to formulate specific obligations, flowing naturally from moral truths of universal extent, for each situation as it arises. It is a pure waste of time to preach in a church frequented by stock-jobbers the rules formulated for a patriarchal peasantry. After listening respectfully, the stock-jobbers will go away without having received the smallest guidance for life.

BERTRAND DE JOUVENAL
On Power

SERMONS ON THE SOCIAL ORDER

John P. Delaney, S.J.

VI

MAN'S DIGNITY — "Grant that we may be made partakers of His Divinity . . ." Brothers of Christ.

Leas to get across:

The realization of what it means to be a "brother of Christ," to share in the Divinity of Christ.

Our obligation to live Christ, to develop the Christ-life within us as the grandest thing we have.

A deep reverence and respect for all men as brothers of Christ, for the Christ in all of them.

The realization that this is the real dignity of the human being, his Christliness.

For once and all, the greatness of the human being is the development of Christ within himself and his likeness to Christ.

Definition of a real Catholic: one who appreciates fully the dignity of Christ within himself and reverences and respects the dignity of Christ in *every* human being.

suggestions:

Illustration—During the coronation of the Pope, cardinals one by one walk up, kneel, kiss the slipper of the Pope. In private audiences with the Pope, the same procedure is followed. Why should men kiss the slipper of any other man? Men are equal. The answer: they are not kissing the slipper of any man; they are kissing the slipper of the Christ they see represented

in the Pope.

But if I should be willing to get down on my knees before the Christ represented in the Pope, I should have a similar deep, reverence for the Christ in every human being, rich or poor, educated or ignorant, of every nation, color, creed. If I am really Catholic, in all men I see Christ and in all men I reverence Christ. Hence, love for *all* men, respect for rights of *all* men.

If this principle of respect for the dignity of Christ in all men were understood and lived, the world's problems would be solved.

Another Illustration — An uneducated workingman after listening to a talk on the beauty of Christ in human beings, said to the priest: "You know what I was thinking while you talked? I'm a marble cutter. You know how beautiful marble can be, but in the dirt of our shops all the beauty is covered over. Sometimes I'll be wheeling out a barrow of marble chips—all dirty and covered with dust. Then a drop of sweat from my brow falls on one little piece of marble and the dirt disappears and all of a sudden all the beauty of the marble

shines forth. I guess we're like that. Way deep down in all of us is the beauty of Christ and it may take the sweat of our brow to bring forth the beauty of Christ in us; or maybe even our work done for Christ, will bring out the beauty of Christ in others."

Is this life of Christ within us reality or just a poetical way of speaking: St. Paul says: I live, no, not I but Christ lives in me.

St. Augustine: God became man that men might become Gods.

In the Mass: we pray "Grant that by the mystical union of this water and wine we may be made sharers of His Divinity who was good enough to share our human nature."

Answer: It is *real*. We really do share in the Divinity of Christ. Baptism is called a rebirth. We receive a *new life* within us—sanctifying grace—a sharing in Christ's life.

Similar to: a flower given the power to think and talk while remaining a flower;

a dog given a sharing of human nature, power to speak like a human being, while still remaining a dog.

So with us sanctifying grace is really and truly a sharing in the Divine nature of Christ. We are *Christianized*, we are, as it were,

divinized.

See the simple development of this idea on pp. 13 and 14 of "What! Me. a Saint?"

Conclusions:

1. Pray to understand that gifts of mind, of money, etc., do not constitute our real dignity. A man is really great in proportion to the development of the life of Christ within him. The more Christly, the greater the man, the more sublime his dignity.
2. The value of all we do depends directly on the growth of the Christ-life within us. It is the life of Christ within us that gives real value, spiritual value even to our smallest actions.
3. Pray hard to be able always to see Christ in others, to reverence and respect the dignity of Christ in every human being.
4. Pray to understand the deep meaning of, "As long as you did it to one of these, my least brethren..."
5. In the offering of this morning's Mass, we are all, all the Catholic world, *one with Christ, one in Christ*, no longer Americans, English, Irish, French, German, Scotch, no longer employer and worker, no longer rich or poor, no longer educated or ignorant, no longer black or white. *We are Brothers of Christ.*

VII

MAN'S DIGNITY—"We being many are one Body in Christ"—Members of Christ.

To Drive Home:

This sermon should complete the series on man's dignity. Review what we have been trying to show.

a—The real dignity of a human

being is that he is

Son of God

Brother of Christ

Member of Christ

Hence, nothing so important in

the world as living in a manner worthy of son of God and brother of Christ. We carry the mark of God in us and we must make that mark glow in all our works. We carry the name, the person, the reputation of Christ about with us, and we must so live that the name, the person, the reputation of Christ will be *honored, glorified* through us — so that, because of us, people will come to know and love Christ. We must live in a manner worthy of the Family of Christ. We must not soil the family name.

b—This dignity and this dignity alone gives value and meaning to all we think, do or say.

A man's actions are worth no more than the man is worth.

A man's actions have no more dignity and greatness than the man himself has.

It's not the bigness of the actions but the bigness of the man who acts.

Every action of Christ had a divine value because performed by a Divine person. Our actions approach a Divine value, the more we become like Christ.

Hence, the determination to nurture, develop, increase the life of Christ, sanctifying grace within us through Mass, Communion, Confession, Prayer, supernatural motivation in *everything* we do—"whether you eat or whether you drink, etc."

Hence also constant prayer to appreciate the overwhelmingly consoling fact that everything we think, do or say is precious and valuable to Christ.

In the Mass everything is offered *per Christum, Dominum nostrum*.

Our prayers go up to God through the lips of Christ on Calvary.

All our actions go up to God in the Chalice, united with the blood of Christ, offered in the Mass.

Hence the need of making every act of every day worthy of being offered in the Mass. Actually there is a Mass being offered at every moment of every day and we can offer whatever we are doing at any moment in that Mass.

Members of Christ—Suggestions:

1. *Responsibility* in the notion, Members of Christ. Practically, we want to add in this talk the idea that, because we are Members of Christ,

In everything we think, or do, or say, we either help or hinder the development of the Body of Christ which is His Church.

2. *The Meaning of Members of Christ*
In 2,000 years there has really been no improvement on St. Paul's presentation—

In a body there are many members, etc. Christ, the Head, and we, the members.

Perfect health of the body depends on perfect health and functioning of every single member of the Body. A man with a headache is a sick *man*. A man with a poisoned finger is a sick *man*. Similarly the health of the Body of Christ depends on the health and perfect functioning of every single one of us.

Our dependence on one another: The eye cannot say to the hand—I need you not, etc.

Our *oneness* in Christ—the whole Body lives with one life—the life of Christ.

The members of my body have no will of their own. They live by *my* will. As members of the Body of Christ, we should have no will

of our own—we live according to the will of Christ.

My hand is not jealous of my foot, my ear is not jealous of my tongue. All work together joyously for the good of all. If my hand could rejoice, it would rejoice that it can serve all of me, it would rejoice that it is part of me, it would rejoice that head, hands, heart—all function perfectly.

So in the body of Christ, I rejoice that I am privileged in any way to be a part of Christ that all others too are parts of Christ

that other members more prominent or less prominent, play their parts well—for my own interest is the health and growth of the whole Body of Christ

that I can come to the aid of a member that is ailing.

Hence—no envy, no jealousy, no discontent, no divisions of groups, colors, nationalities, social levels.

Hence—zeal that I be perfect in the part that Christ gives me to play in His Body.

Conclusions:

1. Supernatural value of all I do because I am
 Son of God
 Brother of Christ
 Member of Christ
2. Prayer to understand that my dishwashing, my office work, my manual labor, my studying can be and is Christ's work, that through it all because of my membership in the Body of Christ I can be saving souls.
 That the salvation of souls I have never heard of may depend on the spirit and perfection of my humdrum life.
3. Gratitude to God, in the loyalty and perfection of my life, for the privilege of being a member of Christ, sharing in His Divine Nature, sharing in His Life and His Work.

The Social Gospel

I do not preach against Communism. I preach the gospel. The gospel is not against anyone. It is for all men. It is a message of joy, goodness and justice.

Today we are working for a new world, a new order. We refuse to accept the omnipotent state, nor can we go back to anarchy. We have to find an order which allows individual freedom and also cares for the physical and social needs of human beings.

FATHER RICCARDO LOMBARDI, S.J.

{ T R E N D S }

Industrial Councils in Holland

On October 13 the lower house of the Netherlands Parliament passed a bill establishing an organization of industry in that country. This action followed by slightly more than a year the similar advance in Belgium reported by Father William N. Clarke in the February, 1949, issue of SOCIAL ORDER.

Two large principles guided the establishment of industrial organization in the Netherlands. The first of these was that there was need for some social and economic regulation of the economy. The social regulation must secure satisfactory working conditions, as well as adequate legal and social status for labor. Economic regulation must secure protection against unfair competition, development and growth of the economy, provisions against waste of energy and capital.

The second principle is that all who share in the economy should have a share in its regulation. Specifically, this means that workers must be admitted to some degree of control, since other elements of economic life already have some measure of regulatory power—before passage of the new law and under the future economic structure the Government is the representative of the consuming public.

Not much information is yet available about details of the organization. Its supreme authority will be vested in a Social-Economic Council, which will have a double responsibility. The Council is to continue the advisory role with respect to the Government that had been exercised by the post-war *Stichting van den Arbeid* (Foundation for Labor). It will also have regulatory and supervisory powers with respect to industry.

The Council will have at least 30 and not more than 45 members. Two thirds of the members will be designated by the official organizations of employers and employees; one third will be appointed by the Crown.

The most remarkable feature of the new

law is that it makes provision for both vertical and horizontal organization. The vertical groups, called Commodity Boards, will include members of all industries engaged in the production of one commodity at various levels. The best example for the Netherlands would be one in an agricultural industry, which would include all levels of economic activity from initial production to the finished product, e. g., farmers, farm workers, millers, flour merchants, bakers.

The horizontal groups, called Industrial Boards, will group together employers and workers in one industry, e. g., building trades or coal mining. Apparently the functioning of the two structures is intended to be independent, but there would seem to be some overlapping. It is not yet clear from reports whether duties have been so carefully specified as to eliminate duplication and possible conflict.

The role of the Government is to guard against any decisions that are opposed to the public interest. So far as possible the part of the Government is to be kept at a minimum. Industry and trade are to promote their own interest as well as to seek the good of the whole country.



Profit Sharing

The second annual meeting of the Council of Profit Sharing Industries, held in New York early in December, indicated the phenomenal growth of the movement in the past two years and the interest taken in it by the American public. From a small organization with 16 company members in 1947 it has mushroomed into a strong group of 155 industries, which in 1948 distributed some \$40 million to their 240,000 employees.

From the businessman's point of view the most significant fact reported by members was that profits were actually higher under profit sharing than they had been earlier. While this was not due entirely, or even largely, to profit sharing, managers recognized that efficiency and production

had improved. Equally important, relationships between workers and managers had considerably improved.

Growing interest in the movement was evidenced by the application of 12 new firms for membership, the fact that many others sent observers to attend the sessions and the presence of more than 20 press representatives. Sympathetic attitudes of trade-union leaders was indicated by the enthusiastic approbation of Mr. George Baldanzi, vice-president of the Textile Workers of America. Most dramatic was the change of heart manifested by AFofL's Mr. Joseph Keegan. He appeared on a Town Hall broadcast organized in connection with the council meeting in opposition to profit sharing. As the program progressed and he understood better what spokesmen meant by profit sharing, his attitude changed sharply.

Housing Discrimination

In an effort to secure one portion of his civil-rights program indirectly, President Truman has heartily endorsed an FHA decision to withhold approval of loans for housing projects or individual units which are covered by a written covenant restricting occupancy because of race, creed or color. Although such covenants were denied court protection last year, they are still written and are enforced privately.

Monopoly Investigation

A recent issue of *Business Week* reports the actions currently being taken by the government against big business. In the House Rep. Emmanuel Celler is at work on hearings to determine whether big business is a threat so that those over the danger-point can be broken up. At the same time he is looking into present tax policies, notably in the matter of inheritance taxes, which make sale of smaller companies almost inevitable.

Meantime the Justice department is preparing cases against several huge companies and industrial groups. Among these are suits against AT&T, which is intended to break off Western Electric and to split up the monstrous communications system into three competing firms. Other suits hope to split the big four meat packers

into 14 independents, to cut both General Motors and U. S. Rubber loose from du Pont domination, and to break down the A&P food empire into seven regional chains, separate from the manufacturing subsidiary and the purchasing companies.

Action in the Federal Trade Commission is directed toward formulation of new regulations which will aid competition. Manufacturers under a new ruling, are required to quote both an f.o.b. and a delivered price. Maximum discounts have been set to protect the buyer who cannot compete against larger-than-carload orders. Similarly, dealers can no longer be compelled by manufacturers to carry an exclusive line.

Symposium on Negro

The December 6, 1949, issue of a comparatively new bi-weekly magazine, *The Reporter*, contains an excellent symposium "The Negro Citizen." Included are essays on Ralph Bunche, improved voting status of southern Negroes, employment difficulties, admission of Negroes to Indianapolis public schools, the Negro press, some recent movies on the race question and Negro writers.

Professor V. O. Key, Jr., is hopeful about continued improvement of election conditions in southern states, especially those with a smaller proportion of Negro citizens. He admits, however, that advocates of universal suffrage have not squarely faced the "consequences of suddenly introducing universal suffrage into rural communities where the Negro is poorest, least educated, and least equipped to assume political responsibilities." On the other hand, he claims that any mass movement to the polls by Negroes is unlikely and quotes a Mississippi politician who says, "It's hard enough to get the white to vote."

Richard Lewis, city editor of the *Indianapolis Times*, gives a dramatic narrative of incidents (and absence of violence) when Negroes entered formerly white-only public schools of that city for the first time last fall. Although he reviews the history of segregation in the state and city, there is no mention of the fact that Catholic parochial schools of Indianapolis had pioneered in eliminating segregation several

years ago. While he mentions that Negro doctors are on the county coroner's staff, he similarly ignores the fact that the heroically-patient efforts of a great-hearted nun had finally secured the admission of a Negro doctor to the county medical society and to the staff of Saint Vincent Hospital.

Single copies of the symposium can be secured from the offices of the magazine at 220 East 42nd Street, New York 17, for 25 cents.

Business vs. Statism

The November issue of *Fortune* continues its investigation of industrial cooperation with an article on pensions. It also contains a commentary upon a Roper opinion poll concerning corporate profits. Part of this commentary is very pertinent to the investigation also. The first question in the poll asked, "Which one of these statements do you come closest to agreement with?" The statements, with the percentage of respondents selecting them, were:

1. Profits are not necessary to make our economic system work, and the government should take all of them away in taxes. 1%
2. Some profits are necessary, but the government should tax away all profits over a certain amount. 13%
3. There shouldn't be any top limit on profits, but the government should tax big profits at a higher percentage rate than small profits. 52%
4. There shouldn't be any top limit on profits and the government should tax all profits at the same rate. 16%
5. The government shouldn't tax profits at all. 7%
6. Express no opinion. 11%

Fortune says that the poll indicates an overwhelming determination that there shall be no limit upon profits (75%); it might be said with equal accuracy that the poll indicates a strong determination to keep high profits down (66%). Only seven per cent of those polled were opposed to this latter opinion; 11 per cent expressed no preference. In all 82% (92% of those who expressed an opinion) believed that profits should be skimmed to some degree. The amount of limitation desired by various

respondents is indicated by the percentage figures printed above after each statement.

One wild per cent demanded that all profits be taken from business by taxation; another 13 per cent wanted an absolute excess-profits tax which would skim off all income beyond a certain maximum. The majority of all persons polled (52%, which is 59% of those who expressed an opinion) believed that a graduated tax should remove an increasingly large part of profits as these become larger.

This analysis of the data is not that given by *Fortune*, but an examination of the responses will indicate that it is valid. It tends to emphasize one statement made in the comment on the poll: "Americans, though clinging to the merits of the profit system in a free economy, nevertheless find serious fault with the workings of that system. Part consciously, part unconsciously, this probably derives from a lack of sense of participation in private industry and its fruits, which in turn is connected with a lack of individual security."

The significant point of the survey is not the rightness or wrongness of the public attitude but that people generally are critical of the way in which American business as a whole operates. The fact that people are looking to the Federal government as the only instrument which can impose recognition of wide responsibilities upon business renders more urgent the invitation made by Russell Davenport in the October issue of *Fortune* that business anticipate government action. He said, "Even though the American people are dead set against state socialism . . . they continue to support men and measures that can lead them eventually nowhere else."

And they will probably continue to do so until other men come up with more democratic proposals.

Non-State Welfare

Thinkers who recognize the need for more general security but who fear the inevitable growth of state power when security tends to be wholly provided through the state will welcome a proposal recently made. The proposal came from Philip H. Willkie, the rising young son of the late presidential candidate.

Willkie suggested that welfare endeavors be entrusted to agencies organized after

the model of the Federal Reserve system and the New York Port Authority. The former performs a huge credit and money function in the country, but its capital stock is wholly owned by the private member banks. Policy is outlined by the government. The latter is a joint agency set up in the two states of New York and New Jersey to maintain port and tunnel facilities in the area.

Under Willkie's suggestion the Federal government would outline the general policies of social programs; financing and administration would be entrusted to private resources.

What this would mean in actual operation is not immediately clear, but the proposal merits consideration and elaboration.

Worker-Partners

The auxiliary bishop of Lyons, Bishop Ancel, speaking to a large group of workers in the Labor Exchange at Saint-Etienne on October 12, 1949, gave new impetus to the movement toward worker participation in industry. He said: "The Church wishes to see the workers share in the ownership, management and benefits of business enterprise. Working contracts should become contracts of partnership, which would ultimately abolish the conditions under which the proletariat lives."

The address was the more noteworthy inasmuch as it was attended by many members of the CGT, Communist-dominated French trade-union federation. This was the first occasion on which a French bishop had spoken in one of the labor exchanges.

A resolution calling for labor's share in both the management and the profits of industry, which was passed unanimously at the Katholikentag held last September at Bochum, Germany, has aroused much controversy. Cardinal Frings, archbishop of Cologne, who gave the resolution his approval, has recently published a pamphlet on responsibility in industry.

Pension Systems Grow

The article in this issue of SOCIAL ORDER on pensions explains the working of one

such system. The subject is significant because the move toward privately-operated pension systems is snowballing rapidly and because pensions are an important way of improving relations between management and workers.

A recent survey conducted by the Bankers Trust company of New York reports that about 5 million of the nation's 51,411,000 nonagricultural employees are provided for by private plans. Of these various plans 55.5 per cent are entirely financed by the companies, an additional 5.1 per cent provide only for optional or high-earnings payments by employees. All employees share costs in 39.4 per cent of the cases.

Monthly benefits, including federal benefits, under these systems range as follows:

Monthly benefits	Percent
\$75 or less	15.8
76 — 100	9.6
101 — 125	55.3
126 — 150	18.0
Over 150	1.3

Catholic Social International

Father Paul Crane, S.J., reports the existence of an International Christian Social Association in a recent issue of the (London) *Tablet*. The initial meeting was held in 1947 at the invitation of Bishop Meile of St. Gall, Switzerland. The meeting was open to representatives of Catholic organizations devoted to the social problem in Europe.

Subsequent meetings were held in 1948 and 1949. At the session from October 17 to 20, 1949, held in Brussels, delegates were present from Austria, Belgium, France, Germany, Great Britain, Hungary, Ireland, Italy, the Netherlands and Switzerland, as well as from Colombia. An international secretariat is at present handling the affairs of the new association in the offices of the Belgian workers movement in Brussels.

The objective of the association is to work for economic, social, and political reform — and at the present time — for peace. For the time being the secretariat will serve as a clearing-house for information; it is hoped that later a publication can be issued.

{ B O O K S }

CONFLICTING PATTERNS OF THOUGHT.—By Karl Pribram. Public Affairs Press, Washington, D. C., 1949, viii, 176 pp. \$3.25.

Here is a succinct and fairly dispassionate survey of philosophical theories from patristic times to the so-called elastic Nominalism of middle twentieth century. The author has the happy faculty of condensing speculative issues and showing their consequences in politics, economics and morals.

Once a professor at the University of Frankfort, Dr. Pribram is now associated with the U. S. Tariff Commission and is also adviser in Economics at American University. He attempts in this book to show how various schools of thought have tried to cope with problems of their times and how strongly their formally philosophical theories influenced the course of history. He is especially interested in the last 150 years, Kant, Rousseau, Hegel and Marx. Consequently much of the book is devoted to a consideration of these men, their logical forebears and the immense practical fruits of their thinking.

The author's approach is typical of so many non-scholastics. Scholastic philosophy is antiquated, unbending, servile to arbitrary ecclesiastical authority and unable to cope with modern difficulties. He speaks of our "universalism" as a rigid framework of absolutely valid ideas; he implies intellectual immobility, and finally without a blush pins the origin of all this on innate ideas. His comparisons between the bans of ecumenical councils and Bolshevik purges show a failure to grasp the difference between spiritual authority and physical coercion. There seems to be no room for any system in which a hierarchy of values would have hearing. Liberty stops short of anarchy only at the command of exigency or positive law. He tries to conclude from the generally-admitted excesses of the inquisition and such other historical bugaboos, a general thesis on the inflexibility and intolerance of all absolute or universal theories.

As he moves along one gets the impression that all the so-called material progress in America, England and Germany is due to Nominalism, a system which logically denies the mind power to know much of anything for sure. Hence, he says, a great field of enterprise, profit and unlimited expansion becomes morally indifferent and men are released from the bonds of absolutism or arbitrary sets of morals.

Sociologists will find however that his analysis of Communism, its growth and ideological deviations, is accurate and clear. His apparent scorn for "teleological assumptions" and "rigid hierarchial beliefs imposed by clerics" will annoy most philosophers and historians. The rejection of any relationship between economics and morals should stimulate integralists to renewed effort. I still wonder where Dr. Pribram got the idea that scholastic philosophers held the theory of innate ideas as the source of values and verities.

JOHN P. LEARY, S.J.
Alma College



LABOR AND MANAGEMENT IN A COMMON ENTERPRISE.—By Dorothea de Schweinitz. Harvard University Press, Cambridge, 1949, 185 pp. \$3.00.

SOCIAL ORDER, (2 [April 1949], 189) carried a review of the International Labor Office's study of the various joint production committees set up to increase war output. Miss de Schweinitz, then Chief of the Committee Standards Branch of the War Production Drive, writes her own behind-the-scenes account, paralleling many of the I.L.O.'s findings.

Miss de Schweinitz's study has these chief merits: 1. detailed information on the actual amount of cooperation in the 5,000 committees (out of 20,000 firms holding war contracts); 2. detailing of why only 3,000 at a time functioned, why only 1,500 went beyond rallies, bond drives and the like, and why no more than 500

achieved real consideration of production problems—methods, quality, waste, tool-care, etc.; 3. analysis of the 300 effective committees which carry on post-war; 4. evaluation of causes of success and failure in the joint committees.

Lengthy case study of failures follow. Most failures, the author concludes, can be ascribed to management's indifference or unwillingness (I.L.O.'s conclusion) and in lesser measure to union misgivings and absorption in other union activities. But inept procedures, as attested by her account, played their part.

A chapter on basic issues probes—perhaps inconclusively—the areas of conflict between labor-management committees and goals of the two parties. A sober chapter follows on the outlook for committees and the possibility of integration with overall union-management structure of collective bargaining. This book merits a careful reading.

PHILIP S. LAND, S.J.
ISS

LEFT, RIGHT AND CENTER. — By Sidney Lens. Henry Regnery Company, Hinsdale, Illinois, 1949, 430 pp. \$4.00.

Present day social scientists are being treated to a flood of articles and books on the tactics, significance, and goals of the American labor movement. Many frankly confess that organized labor is well on the way to destroy the competitive pricing system now theoretically operative. Others, perhaps the larger number, are confident that labor and management can work out some kind of equilibrium along the line of collective bargaining. Still others feel that the labor movement is being betrayed by the conservatism of its leaders.

"They speak of the growing gulf between the 'two worlds of labor.'" On the one hand there is "Joe Worker," lethargic, seemingly apathetic, almost indifferent at times, yet capable of being aroused to great militancy once the "saturation point" of accumulated grievances has been reached. On the other hand there is the labor leader, conservative, practical, unburdened by ideologies, who sees in the labor movement his field of business. The two worlds of labor will be united only if labor leaders drop the short-sighted conservatism occasioned by

business unionism practices and forgetting their petty differences, unite all labor under one ideology (class warfare) made operative by the promotion of a real labor party in politics.

This last position is that taken by the author of this book. Sidney Lens is a business agent of Local 329, Building Service Employees—AFL, Chicago. Although anti-Stalinist, he writes definitely from the left. In order to prove his thesis he gives a brief history of the labor movement which is interesting but obviously one-sided. His best chapters are "Racketeers and Their Allies," and "Sweethearts and Bureaucrats." The book is worth reading for those who seek light on the earnest leftists in the labor movement.

JOHN L. THOMAS, S.J.
ISS

THE ATLANTIC PACT.—By Halford Hoskins. Public Affairs Press, Washington, D. C., 1949, 104 pp. \$2.50.

Here is a concise handbook of reliable, clear information on the Atlantic Pact by a seasoned student of international affairs. Teachers and students in the field of politics would find *The Atlantic Pact* a very helpful book. The virtues of the new alliance, its significance and the problems it brings with it are set against a brief account of American experience with similar instruments in the past. This indication of the landmarks along the road marking the slowly changing attitudes of the United States toward international relationships is particularly useful. Beginning with a brief paragraph on the French Alliance of 1778, Mr. Hoskins brings us up to date through the Kellogg-Briand Pact, Lend-Lease, the United Nations, Truman Doctrine, Marshall Plan, Rio Pact, all in the compass of a very few, well-written pages.

In general the author is optimistic of the future, and he expresses satisfaction with the Atlantic Pact. But he does not close his eyes to some important problems brought into existence by the agreement. Many of these he lists without attempting a solution. They are provocative and tend to make his evaluation of the Atlantic Pact reasoned and practical.

JAMES B. CORRIGAN, S.J.
St. Mary's College

THE CATHOLIC CHURCH AND THE KNIGHTS OF LABOR.—By Henry J. Browne. The Catholic University of America Press, Washington, 1949, xix, 415 pp. \$4.50.

Relations between the Church and Terence Powderly's Knights of Labor form the main theme of Fr. Browne's excellent work. *The Catholic Church and The Knights of Labor* does not aim to present either a complete history of the Knights or a comprehensive picture of Catholic social thought. It does bring into clear focus the conflict, misunderstanding and gradual improvement that marked relations between the two during the 12 years from 1879 to 1891.

Many conscientious prelates and pastors during that period strongly objected to the ritual, secrecy and oaths which characterized the Knights. There was never any question of the Church's opposition to the Knights on the grounds of their objectives—the social well-being and job security of the ordinary man; on these aims there was agreement. The form that the organization had taken was the point at issue. It is however true that many Catholic leaders were dubious about the lawfulness of the closed shop and the strike as means of winning for the workers their rightful demands. Fortunately a good segment of the Catholic leadership, headed by Cardinal Gibbons, felt that the objectionable features of the K. of L. were transient and that time would bring about the necessary modifications. Gibbons pleaded their cause well at Rome and prevented a definite and final condemnation in the U. S.

Fr. Browne, making generous use of the Powderly Papers, presents the Knights' case sympathetically. Without sacrificing accuracy, he has deftly provided the historical background which makes it possible to understand the situation. Both the Church and the K. of L. have received fair treatment at his hands. Copious reference to diocesan archives, newspaper accounts, and contemporary editorial comment, sources not generally available, helps to add interest to this fine account of the tribulations of organized labor in the '80's. Students of labor and those interested in the Church's social thought should not miss this book.

ROBERT J. NELSON, S.J.
Woodstock College

THE U.A.W. AND WALTER REUTHER.—By Irving Howe and B. J. Widick. Random House, New York, 1949, xii, 309 pp. \$3.00.

In describing the 15-year-old history of the UAW, this study depicts the growth of unionism and its influence on social order. Any reader who is interested in a social movement that will continue to have a profound effect on the institutions of American life will profit by this book.

The industrial system, which the authors ably describe, demanded the birth of unionism. The fact that unionism survived despite overwhelming opposition and internal struggles further demonstrates the desperate need of such an organization in present-day America. Equally significant, the book demonstrates forcefully the social contribution which the UAW has already made toward social reform: improved working conditions and income for its members, considerably better relations between races, worker education, mutual aid. Above all, the UAW and Walter Reuther have been the spearheads of a recently-successful fight against Stalinist domination of the whole CIO.

The authors are unusually honest and frank; for this they are to be admired and respected, even when they make assertions that seem mistaken. I have in mind their evaluation of the ACTU in Detroit, but the *Wage Earner* will be able adequately to take care of itself and the ACTU.

The book is not only good history but good reading.

PERRY ROETS, S.J.
Saint Mary's College

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L'ÉGLISE CATHOLIQUE ET L'ORGANISATION DE LA SOCIÉTÉ INTERNATIONALE CONTEMPORAINE.—By Richard Arès, S.J. College of the Immaculate Conception, Montreal, 1949, 269 pp. \$3.50.

Into the welter of books dealing with international affairs, Father Arès, one of the editors of the Canadian Jesuit biweekly *Relations*, introduces a sanely written, well-organized and richly documented volume giving the Catholic position on international organization. His purpose has been to present an historical, apologetical and synthetic approach to Catholic teaching

on the matter. In pursuing this aim the author has wisely limited his text to a consideration only of papal documents and statements of the hierarchy, relating all secondary works and quotations therefrom to the footnotes. The result is an admirable study of Catholic doctrine on international relations that no Jesuit would want to miss. Fortunately, the publishers assure us that an English translation of the book is soon to appear.

In accord with his three-fold purpose, Father Arès has divided his volume into three main sections, a chronological recital of Church documents on international affairs from Leo XIII in 1899 to the Christmas Address of Pope Pius XII in 1948.

In the second part of his work, Father Arès explains the reason why the Church has the right to speak on international matters. That right he derives from the essential purpose of the Church and more directly from its duty to witness to truth, to guard human morals and to exercise charity. This part of the book is somewhat weak; though the arguments presented by Father Arès are irrefutable, the expression lacks vigor and forcefulness.

The third and longest division of the volume is a synthetic presentation of all papal statements given during the present century. Father Arès detects four bases for international order: the sociological base (the universal and natural solidarity of all nations), the humanistic base (the dignity of the human person), the moral base (the natural law), and the religious base (God).

From these foundations he derives the spirit that should characterize international society and points out the tasks yet to be done in order to achieve that organization which has been the hope of the popes for the last half century. Included in this section of the book is a fine criticism of United Nations. As the author discusses each point of Catholic doctrine on international affairs, he shows to what an extent UN has incorporated this teaching and to what degree it has neglected it.

There is scarcely a Jesuit who would not profit by reading the book. Perhaps its best use would be found in seminar groups in ethics or social problems in our philosophates and theologates.

R. F. SMITH, S.J.
St. Mary's College

JOB HORIZONS: A Study of Job Satisfaction and Labor Mobility.—By Lloyd G. Reynolds and Joseph Shister. Harpers, New York, 1949, 102 pp. \$2.25.

This report is the second in a series to be issued under the auspices of the Labor and Management Center at Yale University. It presents evidence of those causes of labor mobility or immobility which derive from the worker's own judgment of the advantages to him of retaining or changing his job.

The authors undertook their task three years ago, studying the labor market of a medium-sized New England manufacturing center. The report is intended to summarize part of the information obtained through interviews with 800 workers in the area. The six chapters touch on several points relative to job satisfaction and labor mobility, which, in the mind of the worker, are high in the scale of importance.

The evidence will be valuable for all interested in promoting understanding and cooperation between labor and management, and notably for personnel managers and employers, who will learn that employees' attitudes are often different from "what the books say." For instance, monetary incentives cannot replace human factors. Important are such factors as the physical characteristics of the job, the degree of independence or control, the quality of work associates, the workers' impression of fair treatment generally.

A seven-page appendix explains the method used in compiling and screening the information gathered.

WILLIAM J. NICHOLSON, S.J.
ISS

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THE BENDING CROSS, a Biography of Eugene Victor Debs.—By Ray Ginger. Rutgers University Press, New Brunswick, New Jersey, 1949, x, 516 pp. \$5.00.

This is a well-done biography and should be intriguing reading to anyone interested in the history of radicalism in the United States. The author does an excellent job of re-creating the tenseness of the atmosphere in such historic situations as the Pullman boycott of 1894.

The character of Debs is well portrayed and quite a character it is. He seems to have been in many ways a sort of social

mystic, the messias of the starry-eyed left. Personally the gentlest of men, giving away his overcoat, unable to be bothered with money, he was actually against strikes in his early days with the Brotherhood of Locomotive Firemen. From this he develops into an ardent supporter of the I.W.W., which believed in the efficacy of dynamite for the solution of labor problems, and of the Bolshevik Revolution of Russia.

A good insight is given into the internal dissension and factionalism in those days (and of today, for that matter) of the labor movement and of the socialist political movement. In labor there was Sam Gompers of the A.F.L. with his pure and simple unionism, Bill Haywood of the I.W.W. with his anarcho-syndicalism, and Debs' American Railway Union. In the political groupings there were corresponding divisions.

Certain little things will irritate, such as reference to any church as "organized religion" (p. 7) or reference to a passionate love affair between Christ and Magdalene (p. 427), but in general the book is highly readable and well worth reading.

JOHN P. CULL, S.J.
West Baden College



UNIONS AND CAPITALISM. — By Charles E. Lindblom, Yale University Press, New Haven, 1949, xi, 267 pp. \$3.75.

This is a provocative book dealing with one of the most critical questions facing the country today: Can a competitive pricing system survive the inroads being made by big unionism on the American economy? Charles E. Lindblom, associate professor of economics at Yale University, is thoroughly convinced that it cannot. Union leaders must constantly ask for higher wages, and since they now have the power to secure these constant raises—according to the author—the result can only be the destruction of our competitive pricing system with subsequent unemployment and inflation. The strength of labor derives from the fact that unionism enjoys a unique monopoly in the sense that it grants the buyer no alternatives and very limited substitutes in the way of new machines.

What is the solution? Prof. Lindblom sees none. Ideally, a return to absolute free competition through destruction of union power would be best, but this is impossible today. Organized business lacks the power and foresight to make adequate changes. Government finds itself in the position of being an arbitrator between organized labor and organized business and is interested only in limiting economic warfare. One faint ray of hope shines through the gloom. Some labor leaders seem to show some cognizance of the exigencies of the common good. It is possible that when chronic inflation or unemployment faces them, union leaders may be willing to subordinate union power to the general welfare.

It would seem that Professor Lindblom reaches his gloomy predictions through a maze of reasoning based on many unproved assumptions.

JOHN L. THOMAS, S.J.
ISS



THE REGULATION OF INDUSTRY.

—By Dudley F. Pegrum, Ph. D., Richard D. Irwin, Inc., Chicago, 1949, xii, 497 pp. \$4.75.

The regulation of industry, which is one phase of the general relation of government to economic life, is an especially acute problem in times such as the present when the pace of change is so accelerated as to make adaptation difficult, and the values of a millenium are imperiled by programs too often conceived in impatience and envy.

Dr. Pegrum, Professor of Economics at UCLA, approaches the problem of regulation as a liberal conservative. More revolution is always in the end reactionary; the only progressive change is that which is in accord with the basic institutions of a people's life. After considering the political, social and cultural heritage (religion is unfortunately omitted) which Americans would not consciously sacrifice, he establishes the relation between that heritage and the institutions of private property and a free economy. The description of an economy in general and of the mode of operation of a free market economy is a model of concise clarity.

He turns next to an investigation of the constitutional foundations of government

regulation in the United States and follows this with a study of the statutory efforts at regulation in the past, their successes and failures, and the reception they received in the courts. The five chapters devoted to this topic are well documented, the cases cited admirably illustrate the practical difficulties encountered in attempts at regulation and even those who are far from beginners may find their stock of useful information on this subject enlarged and their outlook enlarged.

After this excellent preparation Dr. Pegrum is in a position to suggest some general conclusions. Whatever is done by way of regulating industry will have far-reaching effects not only on our economic institutions but on other phases of our culture as well. Our policy will have to be set in accordance with what we think of the state and its proper functions. The fallacy of thinking war-time controls appropriate to the peace-time economy of a free people is ably pointed out. The theory of central planning and its implications is considered penetratingly but too briefly. In fact, what is most to be criticized about this part of the book is what is left undone.

In the first place, despite the elaborate preparation, the author offers only the most general and indefinite outlines of the policy he thinks required by our circumstances and traditions. Secondly, and this is a most serious oversight in a book of this sort, no attention is paid to proposals for the self-regulation of industry through the system of industrial councils. This plan is theoretically sound, in that it proposes a solution of problems at the level at which they arise, and it meets the general objection to bureaucratic expansion of government by making such expansion unnecessary.

In an interesting and provocative final chapter, Dr. Pegrum sees a dangerous tendency to repeat after the Second World War the mistaken policy that followed the first and led to collapse. This policy is an attempt, under group pressure, to preserve the unbalanced position of America in the world market which resulted from her strenuous war efforts. Tariffs, price supports and other artificial devices are resorted to, and readjustment of the various elements of the economy to a healthier relationship are prevented. Even-

tually, of course, the country will have to pay for this folly; but it is pleasing to the beneficiaries while it lasts.

This book can be recommended to student and general reader alike.

PAUL V. KENNEDY, S.J.
West Baden College

THE PHILOSOPHY OF EXISTENCE.

— By Gabriel Marcel. Philosophical Library, New York, 1949, viii, 96 pp. \$2.75.

Fortunately this volume can be read by the initiated and non-initiated with profit. It is both a primer and a source book of Catholic existentialism.

Existentialism, neutralized of its atheistic or Christian coloring, considers man as he "ex-sists"—standing out from his milieu, the world, as freedom, as liberty, as the possibility of self-transcendence. So says the eminent Fr. F. Copleston, S.J. It is a good *point de départ*. Gabriel Marcel adds a movement upwards towards God, in his approach, whereby man relates himself to the Being in whom he is grounded, thus giving his work, if not a specifically Christian, at least a theistic, bent.

A convert to Catholicism of recent harvest, Marcel is the leader of Catholic existentialists. He offers us in this book four essays of moment. The last is an autobiography — his intellectual odyssey from youth onward. Another is a brief enlightening piece on "Testimony and existentialism," wherein he makes the essential point of man's life a "witness"—his unique type of contingency. Still another (perhaps the best) is "Existence and Human Freedom," a critique of Jean Paul Sartre's negative realism and militant atheism. Marcel holds Sartre in high esteem, but he is persuaded that his "way of cramping the spirit to the experience of the senses, . . . cannot go without a corresponding devaluation of the truly human modes of existence. 'On the Ontological Mystery' is the last essay, in which he says that "metaphysically, the only genuine hope is hope in what does not depend on ourselves, hope springing from humility and not from pride," the real antidote to our era of seeming despair.

SOCIAL ORDER readers would want to acquaint themselves with the existentialist movement, for its problem—that of man's

contingency in its most rigorous implications—is at the bottom of all world order or chaos. Marcel's approach is unique, one which gives him a place among the leading social thinkers of the day.

CYRIL O. SCHOMMER, S.J.
Weston College

THE CATHOLIC REFORMATION.—

By Pierre Janelle. The Bruce Publishing Company, Milwaukee, 1949, xiv, 397 pp. \$4.50.

In this single volume Dr. Pierre Janelle, of Clermont University, succeeds masterfully in presenting a comprehensive view of the historical movement known as the Catholic Reformation. The Council of Trent is shown to be both a dividing line and a starting point in this movement. The abuses present in the Catholic Church of the late 15th and early 16th centuries are attributed fundamentally to the administrative anarchy prevailing from the time of the Great Schism. The conciliar movement and growing nationalism both militated against the coercive authority of the Holy See, while the practice of exemption withdrew large sections of the clergy from obedience to the bishops. Thus remedies to heal the abuses proved largely ineffective until there had been a strengthening of the hierarchial structure of authority in the Church. This the Council of Trent accomplished.

What is abundantly clear in this history is that the movement of reform within the Church had begun and was showing some results even before the Council of Trent; nor was it the Protestant Revolt which gave first impetus to this reform. In contrast to the history of growth and decline in human organizations, the Church could and did find in its inner vitality not only the remedy necessary to heal the disease of administrative anarchy, but also the strength to rejuvenate itself and spread ever more widely in the then newly-discovered lands. The apologetic force of this phenomenon is evident.

The author calls the Society of Jesus the "main prop and the chief instrument of the Catholic Reformation" (p. 124). Credit given to the influence of the Jesuits may prove almost embarrassing to a member of "this least Society". Inspiration for the Society's work is justly found in the

Spiritual Exercises; although all Jesuits might not agree with the author's analysis of this golden book.

The effects of the Catholic Reformation are shown in the fields of education and scholarship, in literature, art and piety. The final chapters trace the history of the Reformation in France, the British Isles and the Missions. For those seeking a succinct and very readable history of this period, together with satisfactorily annotated chapter bibliographies, *The Catholic Reformation* may be readily recommended.

JOHN A. McEVoy, S.J.
West Baden College

MAKERS OF THE MODERN MIND.—

By Thomas P. Neill, Ph. D. Bruce Publishing Co., Milwaukee, 1949, xi, 391 pp. \$3.75.

The last chapter is a good summary of the whole book. In it the author gives his reasons for choosing the 11 men he has treated. After his exposition it would be difficult to suggest a substitute, from the standpoint of influence, for any of them. The 11 men considered are the following: Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx, Freud. At first one might be inclined to believe that Bentham does not merit inclusion, till one finds that the chapter treats in some detail of the "Benthamites," among whom are the elder Mill, Ricardo and Malthus.

Many of the "thinkers" presented occupy prominent places in the history of philosophy, so it would seem that Dr. Neill has ventured beyond history. This is not true, for his historical evaluation is more prominent—and more masterful—than his philosophical analyses, which largely follow traditional lines. It may have been beyond the purview of the author explicitly to introduce principles of scholastic philosophy and, in matters religious, the doctrines of the Catholic Church. This would provide some telling contrasts and would furnish his non-clerical readers with a corrective for many of the errors of the modern non-scholastic and non-Catholic mind.

A welcome addition would be a list of the books the author found helpful. At least the loci of the citations he incorporates in his text should be given. This would

heighten the book's value for teachers who could then more readily use it for collateral reading in courses of religion and philosophy.

The intent of the book is to show that these 11 men did indeed make the modern mind. The thesis is well sustained. Fine penetration is shown in detecting the linkages and inter-influences between various lines of thought. This is easily the book's chief contribution.

REGINALD R. LEFEBVRE, S.J.
West Baden College

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THE RENAISSANCE PHILOSOPHY OF MAN.—Edited by Ernst Cassirer, Paul Oskar Kristeller and John Herman Randall, Jr. University of Chicago Press, 1948, viii, 405 pp. \$5.00.

At no time in the history of Christianity was there such concerted and protracted attention to the nature, the dignity and the end of man as during the centuries of the Renaissance. St. Clement of Alexandria was a greater humanist than any Renaissance thinker; Alcuin, Gerbert, John of Salisbury were all truly humanists; there have been later humanists: Erasmus, More (who are also Renaissance figures), St. Frances de Sales, Newman. But the Renaissance is properly the age of humanism.

In the series of *Chicago Editions* the volume under review presents selections from outstanding, although unequal, representatives of the three philosophical currents of the age. From the writings of Petrarch and Valla, who represent the humanist tradition, the editors have selected their "On His Own Ignorance and That of Many Others" and "Dialogue on Free Will", respectively. Petrarch has six other shorter selections. Ficino and Pico, the platonists, are represented by "Five Questions Concerning the Mind" and "Oration on the Dignity of Men," respectively. Pomponazzi's "On the Immortality of the Soul" is the Aristotelian selection. The remainder of Europe has only one selection: Vives' "Fable about Man."

The selections emphasize the "angelic" bent which the Renaissance has given to Christian humanism. With the exception of Pomponazzi's essay, all these writings—and many others of the period — so strongly concentrate upon the spiritual side of man's nature as to minimize his interest

in and esteem of the material. Rightly recognizing that the end of man is spiritual — explicitly contemplation and love—they tended to say that the means of attaining his end are also spiritual — explicitly, contemplation and love. If, today, Christian humanists are only slowly groping toward a recognition of the need for a philosophy of work it is due in good measure to the ideal of "angelic" humanism which has been explicit in Christian humanism since the Renaissance.

The book has a good general introduction (originally to have been written by the late Ernst Cassirer) and special introduction to the selections from each writer.

FRANCIS J. CORLEY, S.J.

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EXISTENCE AND THE EXISTENT.

—By Jacques Maritain. Lewis Galantiere and Gerald B. Phelan, trs. Pantheon Books, Inc., New York, 1948, 184 pp. \$3.00.

This volume is Jacques Maritain's contribution to the current discussion of existentialism. It is trenchant and incisive writing. There is a brief introduction to the problem as it has come from Kierkegaard and has been developed by others, especially the atheistic development of Sartre.

The truth about existence and existing beings is given in a presentation of Thomistic teaching which is centered about four points: Activity (the free life of man), the Existent (a discussion of the suppositum and subsistence) the Free Existent and the Free Eternal Purposes. These four articles certainly hit the matter which is to be discussed. The treatise is closed with a second summary presentation of Kierkegaard's position and work and of their fate at the hands of philosophers who were post-Descartes professionals.

But for my money, the exposition of how man knows, which is given in the first chapter, is not clear, and the exposition of man's free choices is altogether too subjective. I said in the beginning that Maritain is trenchant and incisive. His thought is; he goes right to the heart of the matter. But I do think that the English version could be made clearer in sections.

J. E. CANTWELL, S.J.
Saint Louis University

Worth Reading

Richard E. Mulcahy, S.J., "The Welfare Economics of Heinrich Pesch," *Quarterly Journal of Economics*, 63 (August, 1949), 342-359.

Father Mulcahy treats only of Pesch's idea of the nature of economic science. This is essentially teleological, taking its end from metaphysics. Not private profit, but "the providing of the material welfare of a united people" is the end. Contrast is drawn with Lionel Robbin's position that economics is *neutral* to ends; which is equivalently "means justify the end."

Pesch is contrasted also to the Benthamite Utilitarianism which, while accepting ends in economics, finds them *subjectively* determined on some purely individual and personal *satisfaction* calculus.

Methodological conclusions are: Pesch's economics is *autonomous* (own formal object); but the metaphysics of "end" is *internal* norm. While economic science cannot be dissociated from ethics (a practical science must conform to moral law) the "ought" of economics is not the "ought" of ethics—ethics remains an external yardstick.

Bill Davidson, "Babies Mean Money in the Bank," *Colliers*, November 26, 1949, pp. 26-27.

A good account of the 24-year campaign carried on by Father Leon Lebel, S.J., to win family allowances for Canadian children and of the benefits the law has brought. Clip this for your files; it is full of homely examples of social betterment through family allowances.

Rev. Stephen J. Roche, "The Young Priests of France," *Irish Ecclesiastical Record*, 72 (September, 1949), 218-33. This article will help you to understand

how antiquated customs, superstitions and the tragic shortage of priests have greatly handicapped the work of the Church in France and have made necessary such revolutionary new techniques as those employed by the priest-workers.

Ed Willock, "The Facts of LIFE," *Integrity*, 4 (November, 1949) 15-28.

An acrid and, consequently, accurate evaluation of *Life* which measures the magazine's serving of corn, beef and cabbage and characterizes the tricks by which it gives its readers a "consumer mentality."

"The Moral History of U. S. Business," *Fortune*, 40 (December, 1949), 143-158.

A once-over-lightly review of varying moral attitudes toward money-making in America: from (1) the pious detachment of the Quaker and (2) the godly covetousness of the Puritan, through (3) the compromise of early 19th century expansion and (4) the frank money-madness of the Robber Barons to (5) the modern Gospel of Production and (6) the new moral trend, characterized as the Gospel of Service, which affords "probably one of the highest inward satisfactions of the officers of the larger service-minded corporations."

N. S. Timasheff, "The Basic Conflict of Our Age," *Thought*, 24 (December, 1949) 617-636.

The professor of sociology at Fordham discusses the conflict between East and West at the present. The article is 'worth reading' chiefly as a dispassionate review of the political and social struggle which has threatened world order since August, 1945.

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